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The CHRISTIAN CENTURY

Published Weekly

Play Fair with Niemöller!
An Editorial

M.R.A. Seeks Comeback
By Robert Root

Is MacArthur Attempting The Impossible?
By Paul Hutchinson

Black Ghetto in Detroit
By Norman D. Humphrey

Renew the Trade Agreements!
By Carl Kreider

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In This Issue

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has been dean of Goshen College, Mennonite institution at Goshen, Indiana, since 1940. Before that he was a traveling fellow under the American Friends Service Committee in England, and a research assistant at the Brookings Institution, Washington, D. C. His article in this issue was inspired by a concern lest the present Congress revert to the economic nationalism of the twenties, which he regards as a prolific cause of later international conflict. Dr. Kreider is the author of *The Anglo-American Trade Agreement*, published by Princeton University Press in 1943, and of articles which have appeared in the *American Economic Review*, the *Quarterly Journal of Economics* and the *American Political Science Review*.

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The CHRISTIAN CENTURY

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January 15, 1947

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Calendar of Coming Events

Jan. 14-17. Foreign Missions Conference of North America, Buck Hill Falls, Pa.

Jan. 15-Feb. 16. Florida Chain of Missionary Assemblies. Jan. 15-17, Jacksonville; Jan. 18-21, De Land; Jan. 19-21, Daytona Beach; Jan. 21-23, Orlando, Winter Park; Jan. 25-29, Miami; Jan. 26-29, Fort Lauderdale; Jan. 29-31, Palm Beach; Jan. 30-31, Fort Pierce; Feb. 1-6, St. Petersburg; Feb. 2-5, Clearwater; Feb. 5-7, Tampa; Feb. 11-13, Bradenton; Feb. 12-16, Lakeland, Winter Haven.

Jan. 16. Council of Church Boards of Education, Boston.

Jan. 17. World Student Christian Federation Day of Prayer.

Jan. 17-18. Meeting, American Section, Lutheran World Federation, Detroit.

Jan. 19. Chicago Sunday Evening Club; Reinhold Niebuhr, speaker.

Jan. 19. Ford Hall Forum, Boston; Anna Louise Strong, speaker.

Jan. 20. Chicago Institute of Religious and Social Studies; Jerome G. Kerwin, Alain L. Locke, speakers.

Jan. 20. Institute of Religion, United Church, Raleigh, N. C.; Mrs. Harper Sibley, speaker.

Jan. 20. Joint Session, American Section, Lutheran World Federation and National Lutheran Council, Detroit.

Jan. 21. Boston Institute for Religious and Social Studies; Varney C. Anspiger, Simon Greenberg, speakers.

Jan. 21. New York Institute for Religious and Social Studies; Swami Nikhilananda, Charles A. Siepmann, Luther A. Weigle, speakers.

Jan. 21. University of Chicago Lecture Series on Philosophical Conceptions of God: "Men Obsessed by Unity, Immutability, Independence and Power"; Charles Hartshorne, speaker.

Jan. 21-24. Annual Meeting, National Lutheran Council, Detroit.

Jan. 26. Chicago Sunday Evening Club; Douglas Horton, speaker.

Jan. 26. Ford Hall Forum, Boston; G. Bromley Oxnam, speaker.

Jan. 26-Feb. 2. Youth Week.

Jan. 27. Institute of Religion, United Church, Raleigh, N. C.; Jerome Davis, speaker.

Jan. 27. Chicago Institute for Religious and Social Studies; Gerald E. Knopf, John La Farge, S. J. speakers.

Jan. 27-30. Bangor Theological Seminary Convocation, Bangor, Me.

Jan. 28. Boston Institute for Religious and Social Studies; Frederick J. Gillis, Daniel D. Mich, speakers.

Jan. 28. New York Institute for Religious and Social Studies; F. Ernest Johnson, James M. Clarke, Chase Going Woodhouse, speakers.

Jan. 28. University of Chicago Lecture Series on Philosophical Conceptions of God: "The Supreme as Immutable Thought"; Charles Hartshorne, speaker.

Jan. 31-Feb. 2. F.O.R. Institute on Race Relations and Non-violent Solutions, Cincinnati.

Feb. 1-2. Annual Convention, Brotherhood of the Texas Synod, U.L.C.A., Harlingen.

Feb. 2. Baptist World Alliance Sunday.

Feb. 4-6. Annual Convention, Texas Synod, U.L.C.A., Harlingen.

Feb. 7-9. F.O.R. Institute on Race Relations and Non-violent Solutions, Cleveland.

Feb. 10-15. International Council of Religious Education, Grand Rapids, Mich.

Feb. 16-23. American Brotherhood Week.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE PRESIDENT got off to a good start in his address to the new Republican Congress. He reminded it that the situation was not unprecedented, since he is the twentieth President whose party had a minority in one house or both. He expressed appreciation of the bi-partisan cooperation he had received in foreign affairs and hoped for the same in domestic policies, though with natural allowances for some differences of opinion on details. The message contained many specific recommendations, including some of a controversial nature—such as a "universal training program," the unification of the war and navy departments, the continuance of wartime excise taxes beyond their present date of expiration, and the extension of federal action to protect the civil rights of classes of citizens now subject to political and economic discrimination in some parts of the country. But the emphasis was upon what the President called his "five major economic policies." The areas of these policies are: harmony between labor and management; the restriction of monopolies, the maintenance of free and competitive private industry, and the encouragement of new and small businesses; housing (with the stress on veterans); a balanced budget and the beginning of a reduction of the public debt in the next fiscal year; a fair return to farmers by the maintenance of an ample market for their products. In the discussion of these fields there was an alternation of widely accepted generalities and definite recommendations about which there will be much debate.

President Truman on State of the Nation

Hostilities Cease, But War Continues

JUMPING the gun on the Congress which was just about to meet and was certain to be in a mood to end some of the government's wartime powers, the President proclaimed the "cessation of hostilities" as of noon on the last day of the year. This kills 51 powers or taxes which were limited to the duration of the "state of hostilities." But the special powers and taxes which Congress enacted in the time of trouble were hitched, respectively and apparently at random, to three different phrases— "emergency," "state of hostilities," and "state of war." Nobody knows exactly what either of the first two is, apart from the third. Yet we had a "limited emergency," proclaimed by the President in 1939, and an "unlimited" one in 1941. On December 8 Congress declared, on the President's recommendation, that a "state of war" existed with Japan; three days later, with Germany. So far as we can remember or discover, neither the President nor Congress ever declared the existence of a "state of hostilities" except insofar as this was implied in the "state of war." In subsequent legislation, Congress used sometimes one phrase and sometimes the other in defining the limits of its duration. Only Congress can end the "state of war." Can the President end a "state of hostilities" which he did not proclaim? Anyway, he has done so. The episode reveals the state of confusion in which all governmental minds are involved with reference to the powers of the President.

Bilbo Barred From Senate

EVERY AMERICAN can hold his head a little higher now that Senator Bilbo has been temporarily barred from returning to his seat in the highest legislative body in our government. This was no arbitrary or partisan action. The war investigating committee, including members of both parties, reported "that Senator Bilbo, in return for the aid he had given certain war contractors and others before federal departments, solicited and accepted personal compensation, received political contributions, gifts and services, and solicited and accepted substantial amounts of money for personal charity administered solely by him." Democratic Senator Kilgore, in transmitting the report, summarized it in these words and added, "The report concludes that by these contractions Senator Bilbo misused his high office and violated certain federal statutes." This was sufficient ground for the new Republican majority to press their case. The disbarment is not yet final, but there is little doubt that it will be made so when the question is taken up once more. This action raises the Senate in the

esteem of the people, and it should lift the level of politics in those areas where terrorism and intimidation of the kind Bilbo boasted of employing still survive. We hope that it will also do something to sensitize the conscience of some churches concerning the sources of their contributions. The "substantial amounts of money for personal charity" which Bilbo illegally solicited and spent were given to churches. Tainted money given in large bills to churches may be sewed together to make a cloak for a sanctimonious political rascal, but a church clothed in such a garment is still morally naked.

Britain Nationalizes All Coal Mines

FIFTEEN HUNDRED coal mines in Great Britain began operation under government ownership on January 1. In taking them over, the Labor administration contracted to pay their owners over $600,000,000 and assumed responsibility for the employment of 691,000 miners. A national coal board of nine men, headed by the former owner of one of the largest mining companies, will now be obligated to solve the coal crisis which is keeping Britain's industries and railroads from functioning to their full capacity. Its success or failure will bear significantly not only on the future of the Labor party but also on the position of Britain as a leading industrial power. As the Labor government began its first large venture into nationalization, it was faced by a coal shortage which is felt in every British home and by every factory. Outmoded machinery, failing mines and shortage of manpower lie at the root of the difficulty. The government plans to spend as much as it is paying the owners to modernize the mines. It has stopped the decline in manpower by using the draft to recruit miners, but that desperate measure can serve only as a temporary expedient. Any regime that is compelled to depend upon labor conscription for survival is headed for totalitarianism, no matter if it takes such a step reluctantly and from the highest of motives. When government invades the economic field, as it may be justified in doing in straitened circumstances like those now prevailing in Britain, it must keep in view the principle that it proceeds by the consent of the governed—that is, if it is to remain democratic. There is some evidence that the British government is making a good beginning in this direction. Under the stimulus of prospective nationalization, coal production has increased almost 25 per cent in recent months. Some of this increase came as a result of the reminder by Emanuel Shinwell, minister of fuel and power, that in itself, nationalization would not mine a single lump of coal and that enough coal for Britain's needs requires hard work every day by all concerned.

Religious Census Will Be Taken

THE DECENNIAL census of religious bodies will be taken early in 1947. This continues the series of enumerations which, by authority of Congress, began in 1906. This survey of the religious resources and affiliations of the nation is important. Its statistics will be cited during the next ten years and will be used as the basis for all sorts of comparative statements especially in regard to the rate of growth and the numerical strength of the various bodies. It should be made as accurate as possible. The 1936 religious census was so notoriously inaccurate that careful students generally ignore it and go back to the 1926 figures. The fault lay not with the federal census authorities but with the church representatives who failed to furnish the data requested—and in some cases made it a merit that they refused to do so. The procedure is for the bureau of the census to send out schedules to be filled by the ministers or clerks of local congregations. We add our appeal to that of the department of commerce that this be done fully, accurately and promptly. It is inevitably true that the terminology of the printed schedules will not exactly fit the customary vocabularies or the ecclesiastical ideas of some communions. For example, the very first line calls for the name of the "denomination." Some religious bodies, being opposed to denominationalism by conviction, do not call themselves denominations. If their ministers are tempted to throw the schedule in the wastebasket, they will be simply wasting their testimony by indulging that impulse. The census bureau, having no theory of its own about church organizations, is simply trying to get the facts about the various separate groups, or communions of religious people, and it uses "denomination" as the most common term, without theological implications. The Roman Catholic Church does not consider itself merely one among many denominations, but you may be sure that in this connection it will wisely waive that point and make the best possible showing for itself. Protestant bodies should do likewise.

Portal Pay Verdict To Be Reviewed

WITH new damage and pay suits being filed at the rate of $800,000,000 a day, the legal minds in Washington are grasping at every possible plank in a frantic effort to dam the flood before it wrecks the American economy. Now the department of justice thinks it may have found a way to halt the torrent released when the Supreme Court applied the portal-to-portal pay principle to an industrial dispute involving the Mount Clemens Pottery. It has asked the federal district court in Detroit to intervene "as a friend of the court" to help decide what amount is due the potters in retroactive wages. The Supreme Court sent the case back to the court of origin to calculate the time for which each employee should be paid. It made the calculation subject to the ancient dictum: *"De minimis non curat lex"*—"The law does not concern itself with trifles." The time each employee lost in preparation for work may have been small, but union law suits totaling over $3,000,000,000 are no trifle. To frightened officeholders in Washington they began to assume the terrifying aspect of the primeval flood, which, though composed of tiny drops of water, covered the earth with disaster. Now the lower court, with the aid of eager friends recruited by the department of justice, must re-examine the drops. *"De minimis"* is held to apply to the individual worker, and the court must decide precisely how much

time he must spend in preparation for work before a trifle of time becomes a substantial amount. The government's interest in the case has been sharpened by the discovery that many of the companies which are being sued held war contracts. If they lose the cases, they can probably collect from the government. All in all, it appears that 1947 will be a good year for the legal profession.

America Insists Atomic Control Comes First

DURING 1947 the most crucial international issue will be the achievement of disarmament. The United States delegation to the United Nations insists that the key to disarmament is an agreement to establish the international control of atomic power. This is a sound position. It places us, however, again in conflict with Russia, who insists that the Security Council consider first the achievement of a general program for disarmament. So another verbal battle on procedure seems likely. It will take the form of a debate as to whether the Russian resolution on general disarmament or the report of the Atomic Energy Control Commission shall be given priority. The United States appears likely to win, since the commission's report has the support of ten nations, while Russia can count only on Poland's vote. Considerable delay seems likely, since the issue is very important. How it will be resolved depends in part on the coming conference of the foreign ministers in Moscow. If an agreement can be reached on Germany, it may have the same ameliorative effect on international differences that the agreement on the treaties with the satellite powers had at the end of 1946. On the other hand, if no agreement is reached on Germany's future, the chances are that all plans looking toward disarmament will run into an ominous stalemate. Meanwhile the world does not stand still. In an article in the current *Infantry Journal,* former Assistant Secretary for War John J. McCloy reports that at the end of the war an atomic bomb a thousand times as destructive as that which wrecked Hiroshima was just around the corner. For the first time he revealed that some of the most eminent of the scientists who worked on the bomb believe that it is possible to use hydrogen in the production of atomic energy. So once more he raises the specter of illimitable destruction through the creation of a chain reaction in the air. We hope the Security Council will take time to consider whether this is not a persuasive argument against interminable debate and a strong point in favor of speed. After all it is a *Security* Council.

French Empire Hangs In the Balance

REVOLUTION in French Indo-China may be a prelude to revolution in North Africa. Natives of French colonies throughout the world are closely watching the trend of events in the Orient to see whether this may not be the time for a general uprising against the waning power of France. This explains the French decision to risk everything in an attempt to crush by military force the insurrection in the Far East. It also explains the hasty assembly in Paris of the principal colonial governors, who flew from Africa to present reports and compare notes. It is clear that the once mighty French empire may now be approaching the last stages of disintegration. That raises the question as to what may be expected to succeed French control. In Indo-China the Viet-Nam regime which has risen to challenge French rule is led by Moscow-trained revolutionary commanders. A few months ago they agreed to a settlement by which France recognized the existence of a republic which retained some of its ties to Paris but was largely self-governing. The agreement was kept so long as it suited these leaders to keep it. Then they raised the flag of revolution and sought complete independence. In this they would have the support of the democratic opinion of the world if there were any assurance that the people or nation would really be free. But by this time it has become painfully evident that countries led by the kind of men who head the Viet-Nam regime are not free. The individual citizen is given no choice in his use of the franchise and the government is bound by those who have created it to place above the liberty and welfare of its own citizens the foreign policy of the Soviet Union. This helps to explain the rumors that our government, which at the risk of war boycotted Japan for invading Indo-China in 1941, has warned the French ambassador that the present dangerous situation in that colony may have to be taken to the Security Council.

How Free Can Science Be?

ATOMIC energy and the question of its control have made more complex and more important a problem which has existed for centuries—How free can science be in research and in the publication of its results? The problem is more complex than before because the applications of science are so much more varied; and more important because the consequences of a wrong decision in the case of atomic energy might be so utterly devastating. It is reported that the scientists, who are highly civilized persons with proper feeling about complete freedom in the realm of knowledge and ideas, are restless under political or military control. The *Bulletin of the Atomic Scientists* reflects this attitude, though tempered by a sober sense of the terrible potency of the material with which they are dealing. Reports from the American Association for the Advancement of Science, in session at Boston during the holidays, indicate a somewhat more decided impatience of restraint. In theory, the scientists are right. It is intolerable that there should be restraints upon intellectual activity or upon the dissemination of its products in a free world. But this is not yet a free world. It is not free from the fear of war because it is not free from selfish and conflicting national interests. A world in which every nation has potential enemies, and in which we must therefore be apprehensive as to what the potentially hostile nations would do with our scientific knowledge if they had it, is not a world in which science can be free. There is no sharp dividing line between science for war and science for peace. Any advance in scientific knowledge contains at least the latent possibility of use in either field. The distinction between "fundamental research" and "technical

know-how" has some validity. It has been used in deciding what scientific papers on atomic research can now be made public, as about 150 such papers recently have been. But it gives no complete solution of the puzzling problem. If we have potential enemies and if we go on thinking about "the next war," sharing the results of fundamental research will help our "enemies" to get on with the business of discovering the "know-how" for themselves. Putting science in bondage to political and military control, even in the interest of national defense, is an odious procedure contrary to the consciences of intelligent men. If the state of the world demands it, we must change the state of the world.

Play Fair with Niemoeller!

WHAT DO the people of the United States owe Pastor Martin Niemöller, who is now lecturing in this country? More than most of us realize. The least we can give him is a fair hearing, although some would deny him that. When Niemöller arrived in this land to address the Federal Council of Churches, Mrs. Eleanor Roosevelt said, "I cannot quite see why we should be asked to listen to his lectures." The Federal Council could see why. It replied that this minister of the Evangelical Church in Germany had earned the right to address the court of American public opinion. If he had not earned it in eight years spent in the Dachau and Sachsenhausen concentration camps, then the council invited consideration of his earlier anti-nazi record. "As early as 1933 he was forbidden to preach as a result of his speaking against Hitler's racialistic program," it said.

I

The American people are indebted to Pastor Niemöller for taking his stand against tyranny with such fortitude that he became to millions in all lands the symbol of courage in the fight for freedom. Why not repay to Hitler's most famous prisoner a little of the debt we owe to many hundred thousand resolute Germans and citizens of other nations who bore the brunt of the first costly resistance to the nazis? The people who staged this often solitary and unorganized opposition are nearly all dead. We cannot express our gratitude to them, but we can do so to the survivors, including this church leader. A year ago he voluntarily returned to Dachau for the first time since he left after having been a prisoner there for five years. As he stood before the sign erected by the American army: "In this crematorium 238,756 human beings were cremated since 1938," he pledged that he would speak in behalf of the voices that are now silent and preach repentance for the crime that had sealed their lips forever. This he has done and is doing. We should at least be ready to listen.

Religion in America owes these things and more to Pastor Niemöller. The Jews had a share in making him what he became and have good reason to appreciate what he tried to do. The Dahlem pastor was first disciplined by the nazis for writing an article for the August 1933 issue of the *Young Church* attacking Hitler's treatment of the Jews. Now that the war is over he has struck again and again at the surviving roots of anti-Semitism. Last October he declared in Berlin: "When in the midst of a Christian people 6,000,000 persons are deliberately murdered only because they belonged to another race, no one can maintain that that guilt is not a fearful reality." Roman Catholicism, three of whose priests shared a cell with Niemöller in Dachau, also has ground for gratitude to this man. In concentration camp ancient differences fell away as Protestant and Catholic sustained each other in the cause for which they suffered together, while thousands of other Christians were doing the same outside the barbed wire.

The debt of Protestant Christianity to our visitor from Germany is one which could be measured only if one knew the number of times, while he sat in the silence of prison, that the story of his struggle to preserve the integrity of the church was told from pulpits in this land. It is clear that few men have done more than Niemöller to demonstrate that the fellowship of the ecumenical church grows stronger when it becomes a fellowship of suffering. The fact that he remained behind the barbed wire for eight years when he could have been released at any time on his promise not to attack the nazi state is one for which Protestants of all countries can be grateful. It invests the positions he holds today, as vice-president of the Evangelical Church in charge of its relations with Christians in other lands and as its representative on the World Council of Churches, with a power of conviction which strengthens ecumenical Christianity everywhere.

II

Pastor Niemöller's visit to America offers the Christian community the opportunity to broaden its understanding of the issues faced by Protestantism in the land where the Reformation began. It also lays on us the obligation to tell the truth in reply to the false charges which continue to be repeated against this evangelical minister. One of these is that he opposed the nazis only because they sought to dominate the church. The accusation arises from his answer to a question posed by a heckling reporter in the famous mass interview which he gave in Naples soon after his release by American soldiers in the spring of 1945. His answer was simply that he resisted the nazis for religious reasons. Without inquiring what he meant by "religious reasons," hostile reporters jumped to the conclusion that he objected only to nazi interference with ecclesiastical administration. Chaplain David L. Ostergren, who talked frequently with Niemöller before and after this interview, disposed of the charge in a letter which was first printed in the *Lutheran* and was quoted in The Christian Century for September 12, 1945. It bears recalling now:

> I asked Pastor Niemœller what his objection was to National Socialism. He answered that he opposed National Socialism for "religious reasons." I then asked him what he meant by this. He said, "Some people oppose National Socialism for political reasons, some for economic reasons and some for sociological reasons. My reason goes deeper than any of these and includes all of them. For example, National Socialism encouraged socialization of marriage. . . . This violated the commandment, 'Thou shalt not commit adultery.' National Socialism took over property in a way that was none other than stealing. This

violated the commandment, 'Thou shalt not steal.' National Socialists murdered cruelly, without cause, the Jews and many others. This violated the commandment, 'Thou shalt not kill.'

"National Socialism disregarded the rights of the individual, making him only a cog in the machine of the state. This is contrary to one of the basic ideas of Christianity which emphasizes the sacredness of human personality. In the beginning we hoped the evils of nazism would be corrected. However, as time went on they became more and more oppressive. It got so that every time I spoke I thought this would be the last. They must have been afraid to arrest me at first because of all my friends. Later they said that I was a Jew-lover and dangerous to the state. My underground activities were discovered. I was arrested and sent to the concentration camp."

Chaplain Ostergren, who served nearly four years in the United States army, came to the conclusion that "here is a man who would rather suffer solitary confinement and possible death than to betray a principle. To call him a nazi at heart, or even to imply that he had or has a sympathetic attitude toward National Socialism, is not only unfair; it is cruel." An American officer who was present at the mass interview said to Chaplain Ostergren in Naples: "It was a shame the way the reporters heckled Pastor Niemöller. They shot questions at the man right and left and finally got him all mixed up. It was the most unfair interview any man could be given."

III

In connection with this claim it is worth remembering that two charges made a year ago by the so-called Writers War Board have been dropped. They charged that Niemöller was a member of the nazi party and that the German general staff planned to build Niemöller up, if Hitler was overthrown, as a future leader of Germany. Neither of these accusations was ever supported by proof, although they could easily have been documented if they had any foundation in fact because party membership rolls and general staff plans have all been uncovered by the armies of occupation. It is significant that the American army, which has all these records, permitted Pastor Niemöller to come to America. It would hardly have done that if the charge that he was a nazi were true. These charges were cut from whole cloth by persons who had their own motives for seeking to discredit the German minister.

What were these motives? It is necessary to examine them, because they explain why charges which have repeatedly been disproved are made again and again. Some persons seek to discredit Niemöller because they hold the opinion that the time has not yet come when it is safe for the American people to be permitted to know that many thousands of Germans fought tyranny as courageously as did the citizens of any other country. Niemöller's presence here, they say, undermines the tough attitude toward Germany which must be maintained if the hard terms of the Potsdam agreement are to be carried out. So long as thousands of victims of German aggression still suffer in camps for displaced persons and elsewhere, Niemöller's detractors reason, it is better for Americans not to be given grounds for changing the nazi stereotype which they still place on everything German.

The answer to this view is that the only way we can possibly liquidate the effects of nazism is to discriminate between Germans who understand and sympathize with democratic aims and those who do not. During the war we promised we would do that in broadcasts heard by Germans who risked their lives to listen to the Allied radio. We pledged food and freedom to those who would aid in Hitler's overthrow. That pledge should be kept far better than it has been kept to date. Now the approach of formal negotiations on the terms of a German settlement warns us that the time has come when, if ever, we should recognize the existence of Germans who still believe in democracy and give them a chance to be heard.

Another motive for the attack on Niemöller is hatred of Christianity. Active opposition to permitting any of its exponents to rise to positions of influence has developed in both Germany and Japan. In this respect the attacks on Niemöller and on Kagawa run a close parallel. Occurring in nations where the former leadership is discredited and a new leadership is emerging, the campaigns against these men are conducted by persons who know that the basic conceptions of the Christian faith are inimical to their own purposes. Some of the criticism of Niemöller in this country comes from secular-minded radicals who are ideologically committed to systems of materialism which proclaim themselves rivals of Christianity. Such criticism must be forced into the open where its real purpose can be seen for what it is.

A third motive for objections to Niemöller's presence in the United States is the apprehension of some churches and a few persons of German descent or affiliation that their own status may be brought into question if the German pastor becomes the object of a sustained attack. This fearful and selfish attitude is fortunately limited to a small circle, and it should be dismissed as beneath contempt. To refuse to give a man a hearing or to deny him sponsorship because of fear that such an act would bring disfavor or criticism is plain cowardice. It is a long way removed from the courage of Luther, who took his position on Christian principle and declared: "Here I stand, God helping me. I can do no other." From Luther to Niemöller that spirit has spoken through German Christianity. Where it speaks, and only there, men are really free.

This discussion of the motives which underlie criticism of Pastor Niemöller should not be misunderstood. It is not an attempt to reply to widespread vilification, for that does not exist. The general attitude toward our visitor is remarkably friendly, and in the churches friendship is suffused with the warmth of ecumenical Christian fellowship. That fellowship speaks its own language, which is well understood in the churches and by our visitor. To the American people as a whole it makes a simple request, to which they may be depended upon to respond. It is: Play fair with Niemöller!

Pastor Niemöller's visit to the United States, on invitation from the churches through the Federal Council, provides the clearest possible proof that the ecumenical principle is a living force in American Christianity. Wherever he appears, the churches witness to a community which the war did not divide, to a faith which nationalism has not undermined, to a love which the massed hatreds of this time have not destroyed. Attacks on him only serve to reveal the difference between the standards of the

church and the ideologies of the society in which the church carries on its ministry. That ministry is still one of reconciliation. Niemöller is an ambassador of reconciliation for the ecumenical church.

Is MacArthur Attempting The Impossible?

[EDITORIAL CORRESPONDENCE]

Tokyo, December 16

THERE are two questions asked everyone who visits postwar Japan. First, what do you think of the occupation? And second, is the apparent enthusiasm of the Japanese for democracy just a surface simulation, intended to please and secure better terms from the conquerors, or does it represent a real change in Japanese mentality and desires? The two weeks which I have spent here have been largely devoted to a search for the answers to those two questions. And now that I am about to board the army plane for Honolulu I find myself still uncertain. Nevertheless, I also find that some impressions have taken definite form in my mind.

What about the occupation? One's reply, I am convinced, will depend on the measuring rod by which judgments are reached. If the standard is a perfect democratic state, with full exercise of civil rights by all inhabitants, with equal and adequate opportunities for all, and with no disparities of wealth or social status, then one will have no difficulty in pointing out distressing shortcomings in the present situation. But is that a fair way in which to judge? Would not such a measuring rod, if applied to the United States or to any of the other victorious nations, produce a similar verdict of failure?

My own impressions, I admit, have been largely influenced by the occupations I have seen elsewhere. After watching what is happening in Germany, one finds such a startling and encouraging contrast in Japan that one is tempted to cast aside all caution and indulge in the same unrestrained hosannas that characterized Noel Busch's recent article in *Life*. Compared with the record in Europe, the work of SCAP—the Supreme Command of the Allied Powers—in Japan looks so good as to seem almost miraculous. The ease with which the relatively small number of Allied troops, all unarmed except the M.P.'s, control this nation of more than 70,000,000 is hard to credit after seeing the tension under the armed-to-the-teeth armies of occupation on the Continent. And the progress toward a democratic constitution and government in a year and a half is certainly amazing when set alongside the fumbling, the bickering, the working at cross-purposes in Germany. For all this, General MacArthur gets the credit. And he deserves it.

However, I am still going to postpone my hosannas for a while. Comparatively speaking, things may be—and are—pretty good in Japan, but they aren't so good that they couldn't be better. There are still, for example, approximately 5,000,000 unemployed, and if the Pauley recommendations on the dismantling of Japanese industry for reparations go into effect, SCAP economists estimate that there will be 12,000,000 unemployed. Figuring half the population as wage-earners, that would mean about a third of the workers out of a job. No country could escape savage internal disturbances with an economy as riddled as that. The housing situation in the cities remains tragically bad. Thousands are still sleeping in the Tokyo subway, and most of the "homes" that have been built in the city areas burned bare by our incendiary bombs are no better than tramps' shacks. Hunger still stalks the country. It seems to me too soon to proclaim our occupation a proved success while these conditions persist, and I have found no authoritative person here who could tell me when or how they will be changed.

Moreover, there are other aspects of the occupation which cast shadows on the picture of democratic achievement. There is a surging new labor movement, to be sure, but the military government has made it clear that it will crack down if labor moves too far or too fast toward the radical—oh, come! why not be candid and come right out and say the Communist—program. There is a promise of free speech and a free press in the new constitution, and General MacArthur and SCAP have repeatedly affirmed their devotion to both. But every line in the Japanese press, every broadcast that goes out over the Japanese radio, still has to pass a SCAP censorship. In almost every field of social and political reconstruction the limits within which the Japanese may operate are so clearly defined that many competent men and women who should be providing leadership for the new democratic order are hanging back. They don't like the prospect of being saddled with responsibility without having true freedom of action, and one can hardly blame them.

Don't think that, in pointing out these facts, I do not realize the problems involved for the military government. If you were General MacArthur, and responsible for maintaing the occupation with a minimum of trouble and a maximum of order, would you care to have a Communist labor movement stirring up the masses? Or would you be ready to let the press make any wild and unsubstantiated charges about the American forces and policies, or to have such charges broadcast over the air? That is not a theoretical question, for that very thing started to happen right after the Americans came in when the old Domei press service distributed inflammatory and untrue reports of mass rapings by American troops. Should devotion to the democratic principle of free speech require that the military occupation take a chance on continuation of that sort of thing? Those, at least, are the sort of questions the men in SCAP ask when you bring up the matter of limitations on Japanese freedom. I suspect that it is a lot easier to answer them from a distance of eight or nine thousand miles than when you are dealing with the actual responsibility of administration in Tokyo.

When it is asked whether the Japanese people are sincere in the enthusiasm which they now profess for democracy and all its works, or whether this is just something put on for the moment, like the masks in their classic drama, a confident answer is even more difficult. On this phase of the present situation I can report a pervasive

skepticism among correspondents, army officers, SCAP officials and most foreigners now in Japan. Only the missionaries tend to regard the Japanese conversion as wholehearted and deep-going, and there are even skeptics among the missionaries. This change in mind and spirit has come so suddenly and is proclaimed with so few reservations that it just seems too good to be true—or possible.

A good many observers here dismiss the whole thing as simply another example of Japanese hypocrisy. The Japanese, they say, showed themselves hypocrites in their dealings with the Chinese, the Koreans, the Filipinos and the peoples of southeast Asia, and with us. This is only more of the same. Others, not so severe or self-righteous in their judgments, refer to the Japanese propensity to imitate what they desire or admire. Since we won the war, and declared that we won it as champions of democracy, they now want whatever it is that we have; and if that is democracy, well then, give them democracy! It's a sort of "Get your winning colors!" complex—something by no means confined to the Japanese, but rather strikingly displayed at past crises in Japan's history.

My own feeling is that this enthusiasm for democracy, which expresses itself in such countless manifestations in today's Japan, is pretty superficial and sloganistic (if there is any such word). Nevertheless, I think it reflects a true hunger felt by most of the Japanese people for some sort of social and political order different from and better than what they have known. Very few Japanese may have clear ideas as to what democracy is. (How many Americans have?) Those who presently emerge with the upper hand in today's struggle for power may not then show any marked concern for the democratic rights of others, or for democratic principles in general. (How many power-holding and power-wielding groups in America do so?) But they want something better, and if we say democracy is it, they are eager to give it a try. If the Russians say something else is it, and democracy doesn't work out according to the promise on the bottle, they may then prove ready to try the Russian elixir. At the present juncture, however, I think they really mean to make an honest experiment with democracy.

If this is even approximately a correct appraisal, it means that Japan today offers the forces of democracy an extraordinary opportunity, as yet only partially grasped. "We can only attempt," said the head of one of the most important divisions of SCAP to me, "to hold the ring, as it were; to give Japan's democrats a chance. We cannot in any true sense impose democracy; we can simply help to create the conditions under which democracy can take hold and grow. But that we are trying to do." I think that is a fair statement. Most of the men in SCAP, as I have seen them, appear to be working hard to do just that. And if a military occupation can nurture a democratic outcome, this occupation directed by General MacArthur will do so.

But that brings me to the question which most haunts my mind as I leave Japan. Can democracy be nurtured this way? Can a military despotism, however benevolent, establish the sort of state and society which men like Jefferson and Paine and Lincoln believed in? That is what Chiang Kai-shek says he has been trying to do through all these years of China's "tutelage." Most Americans are skeptical as to the outcome. That is what the Russian Communists claim they have been trying to do. There is equal skepticism as to their success. Can the United States do it in Japan?

I don't know. If I did, I could answer the questions asked at the beginning of this letter with much more assurance. But since I don't know, and doubt that anyone else knows, I distrust any answers claiming to be final which are made at this stage. After all, the American occupation (it is Allied in name only) has had only 17 months in which to see what it can do toward making Japan a democracy. Within the limitations that are inseparable from a military government, it seems to me that MacArthur and SCAP are not only working hard at the attempt, but that their methods offer ground for hope. Even when some of the things they have done look open to criticism, one usually finds on examination that there were cogent reasons for doing them. Certainly Americans have not regarded the attempt to develop a democracy in the Philippines out of the military occupation as a total failure, and the men and women at Tokyo G.H.Q. are determined to do a better job here. If they are not hamstrung from Washington or by the Russians I, for one, am not yet prepared to say that they will not accomplish remarkable things.

Nevertheless, the underlying paradox in which General MacArthur is involved cannot be evaded or denied. As the representative of the United States he is called on to use the most undemocratic of means—a military occupation and dictatorship—to accomplish a democratic aim. That ancient warning about expecting grapes from thorns has its political application. Philosophically, the thing we are trying to do in Japan is impossible. Politically, it goes against history and precedent. But can the United States, the home of pragmatism, pull it off despite this? Or come reasonably close to doing so?

I do not think that this question can be answered this year, or next, or the year after. Here is another case of "wait and see." Meanwhile, I believe there are good reasons to support the effort which is being made, and equally good reasons for not being too quick to cry failure when developments occur which, judged by standards of perfection, are disappointing. In any case, the American people should be on their guard against cynicism in their attitude toward this venture. After all, it is the future of a nation of more than 70,000,000 people that is at stake.

For better or worse, we are committed to making this attempt and doing it under the conditions of a military occupation which must satisfy our Allies as well as our own appropriation-granting Congress. We will be foolish if we indulge in premature congratulations. The dimensions and difficulty of the task should warn us against that. But I hope that there will be steady support from the American people for what the occupation authorities are trying to do, for in the present state of American politics, if MacArthur should be withdrawn or the program he has laid down for and through SCAP superseded, I am not at all optimistic that it would be followed by a better one. Indeed, any other program that might be politically or militarily feasible could easily turn out to be worse.

PAUL HUTCHINSON.

Renew the Trade Agreements!

By Carl Kreider

HEARINGS open in Washington this month on the renewal of reciprocal trade agreements with eighteen of the principal trading nations of the world. Simultaneously the House and Senate will convene for the first time in sixteen years under the leadership of Republican majorities. The traditional Republican opposition to lower tariffs on the one hand, and on the other the imperative need for freer trade to assist in the rebuilding of the world's shattered economies, raise the highly significant question of our future economic policy in relation to other nations. If we again think primarily of our own selfish interests, we will renounce the policy of economic internationalism which we proclaimed so courageously when we promoted and subscribed to the Bretton Woods and similar proposals. And if we renounce economic internationalism, political isolationism will follow as surely as night follows day.

Protectionist System Fixed

The American tariff has been protectionist from the beginning. Although southern hostility to northern "tariffs of abominations" in the 1820's helped to produce the milieu for a gradual reduction of the tariff in succeeding decades, the political changes occasioned by the Civil War firmly fixed the protectionist system on the American economy. Republican administrations traditionally pressed for higher tariffs; Democratic platforms called for lower tariffs. Both parties assumed a frankly protectionist attitude, however, and Democratic promises to reduce the tariff were rarely carried into effective practice. Logrolling and vote-trading tactics were widely used, and the resultant tariff was usually only slightly lower than the previous measures. With the inauguration of President Roosevelt in 1933, the trade agreement method of tariff reduction was devised and the following year was incorporated in formal legislative enactment. Since then trade agreements have been concluded with twenty-seven countries, and the tariff on more than 1,200 items—approximately two-thirds of our dutiable imports—has been reduced.

Reduction Essential for Peace

The two cardinal principles of the trade agreements program have been reduction of trade barriers and promotion of the principle of equality of treatment with respect to all forms of trade controls. It is a trite but true statement that when goods do not cross international frontiers, armies will. The urgency of tariff reductions as a means of preserving peace is, therefore, apparent. Although the United States has long been regarded by the rest of the world as the most serious offender in the matter of high tariffs, our guilt in violating the principles of equal treatment in trading relations has probably not been as great as that of many other countries, especially in recent years. British imperial preferences, the French quota system, and Continental clearing and barter agreements have been a prolific source of international ill will. Hence the trade agreements organization has also attempted to secure elimination of tariff discriminations and other forms of trade inequality.

The basic outlines of the trade agreement method of duty reductions are familiar. Simultaneously with the announcement of our intention to negotiate a trade agreement, the state department publishes a list of the commodities that will be considered for possible reductions. Interested parties are invited to file written briefs supporting or criticizing the proposed reductions, and are then given opportunity to appear in public hearings before the interdepartmental committee for reciprocity information. Armed with a huge array of factual data accumulated in this way and supported by carefully prepared studies by various government departments, our negotiators meet representatives from the foreign country and offer certain American tariff "concessions" in return for corresponding reductions on the part of the other nation. Tariff reductions thus made are not limited to the two participating countries but are extended freely to all countries which do not engage in discriminatory trade practices against us.

Conflict with Nationalism

The logic of this method of tariff reduction is so clear and the concrete results have been so superior to legislative tariff-making that it is plain that the program should be continued and strengthened. Unfortunately, however, it runs into direct conflict with economic nationalisms, which have been too prominent in both our major political parties. Because of the constant fear that Congress would repeal the trade agreements act, the Democratic administration was unwilling or unable to promote the program during the 1930's as seriously as it should have done so. The history of the act shows that the fear was probably justified. The act was originally passed for a three-year term in 1934. It was renewed for an additional three-year period in 1937 and again in 1940. It faced its most severe test in 1943, when it escaped crippling amendments by the narrowest of margins. Indeed, the administration could muster sufficient strength for only a two-year, rather than a three-year, extension of the act.

In 1945, however, the act was again renewed for a three-year period and, more significantly, tariff reductions of 75 per cent, rather than only 50 per cent as provided for in the original act, were authorized. Prior to this victory, both Governor Dewey and the late Wendell Willkie had endorsed the trade agreements idea. Senator Wherry of Nebraska, however, probably more accurately reflected the thinking of the "grass-roots" Republican legislator when he told a *New York Times* reporter that there "ought to be a lot of research before any further reductions are made," adding that he was from the "cattle-

country" and was "pretty strong for the protection of American labor and American markets." Thinking of this kind was dominant all through the 1930's and helps to explain why each of the trade agreements shows the ugly scars of protectionism.

Are They Democratic?

Judging from the nature of the Republican opposition to the trade agreements program in the 1930's, it is rather unlikely that a frontal attack will be made upon the program now. Reciprocity will be called a "Republican policy," as indeed it is. Instead of the suggestion that the entire program be abandoned, two "minor modifications" will be offered. In the first place, it has frequently been charged that the trade agreements are not democratic. It is held that the agreements are negotiated in "star chamber" proceedings and that the only way to correct the situation is to submit each agreement to Congress for approval. American experience with this kind of agreement clearly indicates that the requirement of congressional approval of each agreement would be tantamount to renunciation of the whole program. In the years between 1844 and 1902, thirteen reciprocity treaties were negotiated by the administration, but only three of them received congressional ratification.

The three treaties which were ratified were those with Canada, Hawaii and Cuba—areas having close geographic or political ties with the United States. The Dingley tariff of 1897 provided for the negotiation of limited trade agreements without congressional approval. Several agreements were actually negotiated under this authorization, and they proved beneficial to American commerce. The same act, however, provided for the negotiation of general trade treaties and required that such treaties be subject both to Senate ratification and to congressional approval. After diligent work by the administration, twelve treaties were negotiated, and President McKinley and President Theodore Roosevelt strongly urged their ratification. But one of these treaties was not even sent to the Senate and all the other eleven failed of Senate ratification. The fact is that congressional approval, though "democratic" on the surface, makes the task of tariff reduction an impossible one.

Results of 'Equalization'

The second modification that is suggested is that only tariff reductions which tend to equalize costs of production between the United States and foreign countries should be allowed. In other words, before we reduce any of our rates of duty we should study the foreign cost of production of each item and compare it with American costs. If it is discovered that American costs plus the tariff are less than foreign costs, our tariff may safely be reduced; if our costs are greater than foreign costs, the tariff should be increased. Rigid application of this rule, even if it were administratively feasible, would reduce the flow of foreign trade to a mere trickle. International trade arises because foreign countries can produce some things at lower cost than we can, and we in turn can produce some things at lower cost than they can. To insist upon cost of production equalization would effectively stop all imports and thus also deprive foreigners of their ability to buy American products.

The suggestion, however, is not only ridiculous economics, it is also an administrative impossibility. When the United States tariff commission tried to administer the flexible provisions of the 1922 tariff act under such a limitation they found not only that foreign costs of production were often difficult to ascertain, but that attempts to secure such information abroad caused resentment against the United States. Actually, during an eight-year period in the 1920's, the tariff commission was able to prepare cost of production data on only 52 items in the American tariff. Even these 52 items included some of limited significance such as paint brush handles and live bobwhite quail. At this rate it would take the commission 288 years to prepare cost data on all the items in the American tariff. It is fair to assume that by that time the patience of most foreign countries would be exhausted.

The first test of the present congressional attitude will come when the hearings on the eighteen proposed agreements are held before the committee for reciprocity information this month. Since the committee is composed of administrative appointees, the men on the bench will undoubtedly favor substantial tariff reductions. It is highly probable, however, that protected interests from all over the nation will be prompting their newly elected Republican legislators to appear before the committee on their behalf and urge the strictest caution. Such a development would place our state department in an exceedingly difficult position.

Immediate Dangers

Three alternatives would be presented. First, they could drop the whole negotiations in utter despair. The committee may feel that the negotiation of agreements will merely cause Congress to pass legislation removing the authorization for the agreements. It is difficult to imagine steps that would more greatly weaken the American moral position in other international negotiations now being conducted in the interests of a peaceful world. Second, they could conclude a series of watered-down, face-saving agreements containing in their preambles lofty platitudes which are belied by the meager character of the duty reductions. Although retaining the form of the trade agreements program, such agreements would certainly reveal sheer hypocrisy on our part. Third, they could conclude genuine agreements in the hope that, though these may be stoutly contested before the committee, Congress will have sufficient statesmanship to allow them to function.

Now is the time to negotiate agreements which reveal breadth of vision and courage in destroying trade barriers. The two most serious deterring factors in the 1930's were industrial unemployment and agricultural surpluses. Even some economists who are thoroughly convinced of the essential validity of the case for free trade will contend that, since tariff reductions may cause some short-run unemployment, a depression is not the best time to place the reductions into effect. But today we have conquered, at least temporarily, both unemployment and

agricultural surpluses. Therefore, even from a selfish standpoint, the United States stands only to gain from tariff reductions.

The overpowering argument at the moment, however, is not economic. The United States is now faced with the political necessity of proving to a suspicious world that we have abandoned isolationism and economic nationalism. United States adherence to Bretton Woods, the loan to Britain, prompt cancellation of lend-lease—these are steps in the right direction. A substantial reduction of the American tariff, though less spectacular than outright gifts of fantastically large sums of money, will probably do more in the long run to build a sound basis for reconstructing the world economies which have been shattered by war. Let's keep the trade agreements and be sure that they function effectively.

M.R.A. Attempts Comeback

By Robert Root

THE OXFORD GROUP'S new base of operations on the Continent is by far the largest building in Caux, a Swiss resort village above Lake Geneva. "Of the highest class" is the way Baedeker described the building, the former Palace hotel. It is a great white edifice with many turrets and a red tile roof. Entering the lobby I noticed displays of two books, *That Man Frank Buchman* and *Ideas Have Legs,* both by one Peter Howard. Near by were posted photographs of scenes from Oxford propaganda plays. One showed a merry group of people standing beside an immense cardboard barometer. They were registering CHANGE, the magic word of M.R.A. The head of the M.R.A. ten-man press corps came forward to meet me—a tall, eager, black-browed Englishman, Author Howard himself.

Leading the way to a long red divan Howard sat down beside me and by way of introduction told me how, as a London political writer for Lord Beaverbrook, he had come to know Moral Re-Armament. An atheist, he had been sent to get a story attacking the movement in 1940. But he had found the group "people living an inspired Christian ideology for democracy." "It gave me back my faith and brought a new relationship in my home," he said. He quit his newspaper job and began to work for M.R.A. It was then that he wrote the first of his M.R.A. books, which so far have had a distribution of 750,000 copies.

I

Then he told me how the movement came to acquire "Mountain House," as they call the hotel now. It had hit the skids when Swiss interest switched from bobsledding to skiing. By the time the war ended it was badly run down, and Swiss groupers decided to buy it "for the sake of Switzerland and Europe." They raised $250,000. Two people sold their homes to contribute. A locksmith repaired 800 locks as his share. By heroic efforts the building was got in shape to open last summer. Ever since, Howard said, it has been filled to its 700-capacity, with 60 persons coming and going daily for visits of from a day to a month. There are no servants. Cooking and dishwashing are done by 54 work teams made up of men and women from 30 nations. "If you want God's plan even for cooking," he said, "you get a united mind."

As we chatted, a Belgian general walked by, a Scandinavian resistance leader stopped for a moment, a former member of the Swiss state department paused for introductions. Howard told me that among the visitors to Mountain House had been six British M.P.'s and most of the Danish general staff. He mentioned that Truman had endorsed one of the group's plays. A leading French Protestant woman passed by, with whom a year ago I had discussed her part in the resistance and in church welfare work. There did seem to be a lot of important people mixed up with the Oxford Group, I reflected. But they are sensitive to criticism about exploitation of big names. Howard hastened to emphasize that the groupers are "a cross section of the world."

II

Howard proudly insisted that this movement stands "above party, class, race or viewpoint." He declared that it will "usher in the greatest revolution of all time, whereby the cross of Christ will transform the world." He sounded the usual warning against Communism. The M.R.A. classless society is the answer to the class struggle, he said; Communists see this, and that is why they malign the movement. The winter M.R.A. campaign, being readied at Mountain House, aims at England, especially its industry.

I asked whether Buchman hadn't endorsed Hitler. Howard admitted that he once, naively, had endorsed the German führer. But he emphasized M.R.A.'s record during the resistance and told me of a secret Gestapo document, 126 pages long, which condemns M.R.A. as being "a Christian garment to world democratic aims." Groupers too lost their lives in this war, he said. Now they have a play built around the life of a Norwegian Buchmanite, a journalist, who died in a concentration camp.

Altogether, I found Howard a charming fellow. In fact all the people I met at Mountain House were charming. There was William Jaeger, a onetime British miner who has been plugging M.R.A. with labor groups in the United States for seven years. There was John Roots, son of the late Bishop Roots of China, a Harvard graduate who carries the movement's message to statesmen. There was a British admiral who conducted wartime convoys across the Atlantic. I did not see Frank Buchman himself;

he was not feeling well and stayed in his room all that week end.

I brought up the moot point of the movement's relation to the churches. Howard told me that he has become so regular a churchgoer that the vicar calls him up to find out when his family can attend and adjusts the hour of service accordingly. Many of the people at Mountain House were Catholics. A French Catholic has seen in M.R.A. a force which could unite all Christian forces because "the guidance of God and CHANGE are available to everybody."

III

I attended the afternoon program, which was conducted by people from the Welsh mining district. The women's broad aprons and hats like those the Puritan fathers wore were incongruous in a room decorated with heraldic emblems. Margaret Evans, granddaughter of Lloyd George, announced firmly that she wanted Wales really to open its heart to the rest of the world. Little Tom Jones, with a miner's lamp and black cap, was more impressive. As a trade union agitator, he had been bitter against capitalism and a fighter for communism. But M.R.A. had convinced him, he said, that a change in industry would have to start with a change in himself. He told how a fellow miner had been impressed by his giving up swearing. "I will carry the M.R.A. philosophy back to Wales with the vigor I used to fight for class hatred," he pledged.

A department manager of a major English steel company confessed how he had decided he must change, and how the union men also changed when he told them he was sorry for his past dictatorial attitude. He was followed by a union organizer from the same department, who testified that he had been a militant communist for 28 years and had thought it "a capitalist stunt" when the manager faced him with kindness, but had been changed by the power of the manager's spirit. Another union leader from the same plant, who spoke in similar vein, locked arms with the grinning "boss" and asked, "How can we strike when we are all friends?"

Other people came forward to declare that the mine country had been changed for the better. I noticed that none of them made mention of Christianity or of Christian doctrines. The program ended with the truly professional singing of a snappy M.R.A. international mixed chorus. All around me were people smiling pleasantly, and one thought of words like inspired, intent, open-faced, solid, energetic, enthusiastic. The four selections the chorus sang seemed to say something, too—a song about California, praise of a South African colonel, a U. S. Marines number, and "Old Glory."

There is no letup around M.R.A. After dinner the house guests collected in the big baroque hall to see a very reasonable facsimile of professional theater. The program started off with a gay duet by a former leading man in Australian opera and his wife. The song was a tuneful explanation of how to be happy in marriage. A western radio artist in a ten-gallon hat crooned "The Key to the Whole Shebang," which seemed to be M.R.A. Then came a pep talk in Howard's English accents, asserting that the blind selfishness of the upper dog and the blind bitterness of the underdog lead only to a dogfight and submission to the strong, whether of right or left. He warned that M.R.A. is "no rosy glow of cosy revival" but "costly revolution and colossal renaissance," and illustrated the point by saying that his own change had compelled him to apologize to his younger brother for past meannesses.

The three-act play, which was better evangelism, was one of M.R.A.'s most popular, "The Forgotten Factor" —that is, God. The plot deals with a plant manager and the leader of the plant union. A strike, even violence, threatens at the plant. Both men are unhappy and their families are miserable under the tension. But the son of the wealthy family gets to thinking and luckily runs into M.R.A. at college. He starts changing himself by confessing to his father that he had once gone on a drunken spree. Success in this instance encourages him to visit the union leader. The labor man at first is suspicious, but presently he succumbs to the youth's insistence that he is sorry for what upper-class arrogance has done. This moves the labor man to tell the boy's father that he is sorry for his hatred. However, the confession comes just as the union members, led by an agitator, storm the manager's home. Fast talk in the crisis saves the day. Then it is the manager's turn to say he is sorry. Both sides sit down in friendship at the breakfast table, and the curtain comes down on a plant headed for industrial peace and two homes headed for family happiness.

This is first-class theater. It appeals to the emotions. It says persuasively: "Sit down with your opponent, confess your shortcomings, insist on reconciliation." This was the nearest thing to a clear definition of M.R.A. that I got in a week end.

After the play came tea and the opportunity to become acquainted with more charming people. I met the leading man, a good-looking Harvard graduate from a prominent New England family. The playwright was there also, a mild man who used to teach New Testament at Oxford.

IV

On Sunday morning the religious service started with a Swiss hymn. Howard stepped things up with a nice little talk, full of comforting variations on themes now becoming familiar to me. Then the confessions were resumed where they had broken off the day before. A British miner declared: "I used to look to Moscow for hope; now I look to Caux." The manager of "some of the largest pits in Great Britain" attributed to the movement a production increase from 13,000 tons of coal per *week* to 16,000 tons per *day*. Speaking of "the ideology of the caring heart," a tannery director told how M.R.A. had helped him devise a plan for keeping wages up, and in spite of the board's fears that the workmen would do less, production went up. The mixed choir then sang "The Battle Hymn of the Republic."

The Belgian general next testified that no organization is more open to M.R.A. teamwork than the army and that he is going to plug the movement in the forces of his nation. An Italian socialist M.P. talked about his conviction that you had to change men instead of institutions. The repetition was becoming tiresome. But there was still

time for a word about how the Swiss started Mountain House. Then came a moment of silence, whereupon, as a piano played, the plate was passed as it is passed everywhere. The organizer of the French League of Catholic Workers came forward to pronounce a brief encomium on M.R.A. The program ended with the "Hallelujah Chorus."

This service pointed up some of the weaknesses in the postwar version of the Oxford movement. The first public confession can be stirring, but the tenth is likely to strike one as the same old thing. And the fatal suspicion arises that confessions are made not through humility but to persuade. They sound a little too much coached, perfected to the point where they seem artificial. More important, the fine words are so vague. Everyone wants "teamwork" and "absolute love" and "democracy." True, unity seems to be produced by the incantation of these words. But what do they really mean? How determine at this or that concrete moment whether an action is sanctioned by the verbalism? I asked, but I got no satisfactory answer.

At the same time, I found more good at Caux than critics had led me to expect. M.R.A. has cut away the theological language which repels the layman. If it falls into the inanities and dangers of mass propaganda, it does appreciate the need of using words that people can understand and respect. It has faced the social problems that are worrying humanity much more realistically than have some traditional churchmen. Some of the definitions of "change" and "teamwork" in the play and in the testimony of groupers were unquestionably good. You can't quarrel with the declaration that this world needs more people who examine themselves, who resolve to act differently, who try to see the other fellow's point of view, who seek reconciliation with their brothers. But there seems little ground for saying that open confession is the sole route to social harmony, or always the best.

Black Ghetto in Detroit

By Norman D. Humphrey

WHITE DETROIT persists in calling its ghetto "black." It condemns Negroes for disproportionate delinquency, vice and crime, but it permits virtually no Negro citizen to escape from the slums which engender these community problems. Hypocrisy, of course, extends to all areas of Negro-white relations. But it is nowhere more blatantly manifest than in the dominant group's opinions on restrictive covenants. And as Detroit's pride has waxed over its power and importance in world affairs, the self-deception of a large segment of its white population has also increased.

Several generations ago Detroit was known as the "city of homes." Then its relatively small Negro population was more or less scattered spatially. People of all races lived in houses that could be called homes. Neighborly and friendly relations existed between Negro and white families. That was prior to the emergence of the automobile industry as the city's dominant source of livelihood.

Huge Population Growth

The First World War and the immigration restrictions which followed eliminated Europe as a source of labor for mass production industries. When mass production developed on a vast scale in Detroit it opened up economic opportunities which brought a tremendous growth in the city's population. The Negro increase was proportionately greater than the white. That was the beginning of Detroit's black ghetto.

The prosperous twenties saw a continuation of this population growth and a rapid expansion of the city's area. As new subdivisions were opened they were increasingly surrounded by restrictive legalities as to where Negroes might live, and property owners' covenants further hemmed them in. During the depression the ratio of Negroes to whites became larger, for many whites returned to rural areas. Negroes, however, had little money with which to buy homes, and the areas in which they had come to be concentrated remained relatively stabilized.

What Segregation Brings

In 1940 Negroes numbered 149,000 and constituted 9.2 per cent of the city's population. In 1946 there were over 210,000 Negroes—more than 12 per cent of the population. According to Dr. William A. Goldberg of the city plan commission, between 1940 and 1944 there was an estimated 47 per cent increase in the non-white population of the Detroit area. This meant the need for additional housing for all newcomers. But because of material shortages, and more especially because of the restrictions in deeds or through owners' covenants, more and more Negroes were concentrated into tight little areas.

In fact, this concentration has become so pronounced that about two-thirds of Detroit's Negro citizens now live in an area of only 1,093 acres. The rates for overcrowding are consequently almost twice as high as for the white population. In order to house Negroes at the rate of four persons per dwelling unit, it would have been necessary in 1945 to provide 19,000 more dwelling units than Negroes at that time occupied.

While the need for housing grew more intense during the war, the barriers to escape from the Negro ghetto became ever more difficult to scale. The Sojourner Truth housing riot, the race riot of 1943, the subsequent activities of a number of city politicians determined to balk every effort for public housing for Negroes, and the impossibility of finding unrestricted land for private build-

ing ventures within the city of Detroit, all blocked the road to easing the problem of concentration.

The Detroit housing commission accentuated the difficulty by steadily adhering to its policy of "not changing the racial characteristics of neighborhoods" with reference to public housing. This policy, in effect, precluded any action on a public level which would involve housing for Negroes. The only hope of ameliorating the situation appears to lie in expanding the black ghetto into bordering areas, now covered by restrictive covenants, or in seeking legal redress. There is a slight possibility that the Michigan supreme court will adjudicate the covenants as violations of the constitutional rights of American citizens.

As it is, restrictive covenants work hardships not only on the segregated ethnic groups but on the whole community. The areas in which Negro families are forced to live are physically below the standard for the rest of the community, and the pathologies there engendered and intensified spread far beyond their borders. The real property inventory of 1938 showed that while 50 per cent of the Detroit dwellings occupied by Negroes were "substandard," only 14 per cent of those in which whites lived fell in this category. Negroes, when economic and other factors permitted them to do so, have attempted to escape from the ghettoes. In 1942 alone, over 12,000 Negroes applied to the Detroit housing commission for dwelling places. But for most of the applicants it was a fruitless gesture, for in 1943 only 1,644 Negro applications were even "processed."

No Escape Possible

During the war period at least, Negroes as a group had buying power. A national survey of the potential Negro market for newly built homes showed that of Negroes living in the blighted northern slums 39 per cent were paying from $50 to $60 per month rent, and that 65 per cent had savings of more than $1,000. Escape is impossible not because of inability on the part of Negroes to pay or unwillingness on the part of some whites to sell, but because Negroes cannot buy *and occupy* houses outside the ghetto. It is well known that, when Negroes are allowed to buy houses in non-ghetto areas, they pay much more than whites for the same property. They do not necessarily depress property valuations. The areas in which they are permitted to buy are often already areas of declining valuation. But when Negroes buy such homes, because of their pride of ownership and the improvements they effect, valuations for tax purposes often actually increase, and statistical indices of social pathology decline correspondingly. Sociologists generally agree that where segregation is minimized and where ethnically diverse peoples work, play and worship together, there is less friction between groups than where segregation prevails.

Detroit's black ghettoes, because of overcrowding and inadequate facilities, require a disproportionate share of public protective services. In the slum area in which two-thirds of Detroit's Negroes live, fires are three times as frequent as for the city as a whole. Delinquency rates are extremely high. Delinquency, of course, is a consequence of a number of factors besides lack of recreational facilities. But the fact is striking that there are only 0.1 acres of recreational land per 1,000 persons in the east side slum. The city as a whole has 2.8 acres per 1,000 population, and the National Recreation Association has determined that 3 acres per 1,000 should be a minimum standard for metropolitan cities.

Restrictive Covenants Must Go

The correlations between substandard housing and other pathologies are too well known to require restatement. But it is unscientific and incorrect to regard these simply as functions of any single factor. There is a reciprocal relationship between the pathological situations in which people find themselves and are contained, and the deviant personality patterns which are functions of the situations. A considerable segment of the Negroes in these areas would quickly move from them and organize their lives in terms of accepted norms of conduct if they were permitted to buy or rent homes outside the ghetto. Restrictive covenants prevent them from doing so. These covenants must be outlawed before Detroit can hope to become a city in which anybody's home is secure.

VERSE

Return

I DID NOT know, I could not guess—
  This sudden sight, to one born blind!
Your glory and your winsomeness—
  Oh, human race, be kind, be kind!

My soles unformed to grip the sod
  Find city pavements sweet again—
From too much running after God
  Oh, take me back, my fellow men!

MARY STACY.

Man the Enigma

ASTRONOMERS can read in script no man
  Devised the punctual movement of the spheres
Through unborn eras, clock the astral plan
To fractioned seconds for a thousand years:
Know each eclipse of sun by moon, of moon
By earth; foresee our planet's finger swing
From Polaris, with cosmic law in tune,
To point a new North star for reckoning.

Adroitly man forecasts the universe,
Yet of his own immortal destiny
For one least potent day cannot rehearse
His role, for its solution forge a key.
Free-willed, endowed, he wavers without cease,
Whose guide could be the white lodestar of peace.

JANET MOORE.

BOOKS

Grass Roots of Religion

RELIGION ON THE AMERICAN FRONTIER, 1783-1840. *Vol. IV, The Methodists. A Collection of Source Materials. By William Warren Sweet. University of Chicago Press, $10.00.*

ALREADY Professor Sweet has published impressive volumes containing collections of source materials for the history of the Baptists, Presbyterians and Congregationalists on the frontier. Himself a Methodist—but for many years engaged in guiding students of every persuasion from Anglo-catholic to Mormon toward their Ph.D.'s in church history—he has shown restraint in holding back on the Methodists until now. But he has not held out on them. This is a magnificent collection, chosen with an unequaled knowledge of the source materials of American church history and edited with the highest degree of technical skill.

Perhaps it should be called a "selection from," rather than a "collection of." Methodism is immensely rich in source materials. John Wesley kept a journal all his long life, and he encouraged his preachers to do likewise. Most of them did, and many of these journals have been preserved. Conferences began in 1773, general conferences in 1792, and the minutes of these, including annual and quarterly regional conferences, have been faithfully kept. The Methodists early became number-conscious. They took pride, as well they might, in their swelling statistics. Evidently they were more impressed by Num. 1:2 than by I Chron. 21:1, for they counted it no sin to number their Israel. Altogether, there is an embarrassment of riches from which to select Methodist source materials. Almost every kind is represented here—letters, diaries, conference minutes, records of church trials, frontier deeds, abstracts of sermons, expense accounts. Practically all of this material was hitherto unpublished. No one is so well qualified as the author to know how wisely he chose the material that fills these 800 pages, but its variety and interest give prima facie evidence that he cannot have omitted much that would be better than what he put in.

Not in a long time have I had such lively enjoyment in reading church history as this volume has given. History is usually less exciting than fiction because it is in general terms. History will tell us that Hannibal crossed the Alps and descended into Italy. Fiction would bring Hannibal to life and let us know what specific acts and experiences were involved in crossing the Alps and how it felt to descend into Italy. The novelist may have to guess at what Hannibal had for breakfast, but even if he guesses wrong he makes it vividly clear that the general had to eat and that his expedition was not an abstract diagram of an action but a concrete body of human experience under specific conditions of time, place and weather. One gets the same sense of being in contact with reality when reading the diaries and letters of these circuit riders, the minutes of the trial of Ahmed Rucker for "a profanation of the Lord's day by commencing an affray with James Smith and telling his son to nock down said Smith," the bills for horseshoeing and ferry tolls, and the secret outpourings of heart by devout men in the pages of their private journals.

For a long time the standard salary of circuit riders was $64 a year, with traveling expenses extra. One preacher's expense account for two years was $11.25. Preachers with wives got something additional, but few of the circuit riders were married in the earlier day. Celibacy was encouraged, not on theoretical but on practical grounds. Benjamin Lakin, then aged 29, felt matrimony coming on. He records in his diary (Feb. 4, 1796): "Was much exercised about Marrying, an object presented herself before my mind, many delights appeared in that state of life; But I believe I can serve God and be more useful in my present state." The idea lay latent for two years. Then (March 21, 1798): "Was humbled before God as I intended to alter my state of life, a subject which has some time laid with weight on my mind, and now the providence of God has opened the way and has directed me to a person with whom I believe I can live comfortably. I was much drawn out in prayer for God to bless us in our intended union and have Faith that God will grant my requests. . . . (April 12): Was this day married to Betsey Roye, and had the testimony from above that it was acceptable in the sight of my heavenly Father." The sincerity of these devout expressions is transparent. Complete devotion to their high calling was the common characteristic of these men, and the secret of their power. Even marriage was incidental.

Lakin was particularly susceptible to "testimonies" from below as well as from above. He tells that, near a house where he was to stay over night, there was "a certain place that was haunted with evil Spirits, and neare the place was some evil beings that continually kept taking something from those that passed that way. I had with me a small water pail that in one moment was taken from me—I was amazed, sore distressed, and trembled with feare." He had more dealings with these evil spirits the next day. They were very real to him. The greater his credit for courage since, on his rounds, he had to contend with the powers of the air as well as snows, floods and fortunes. But the circuit rider rode on—literally "in spite of hell and high water."

Such a book as this is a collection of small details which—together with the ten thousand others of which these are representative—add up to a tremendous total. An excellent 70-page introduction by Professor Sweet gives a concise account of the beginnings and early growth of Methodism in America, in the light of the latest research. I doubt whether anyone who looks at both sides of a ten-dollar bill before nerving himself to spend it for this volume will regret the investment if he is interested in this sort of thing. After all, it is only a little more than a cent a page, and that isn't very inflationary.

W. E. GARRISON.

Books in Brief

PLANNING AND PAYING FOR FULL EMPLOYMENT. *Edited by Abba P. Lerner and Frank D. Graham. Princeton University Press, $3.00.*

The discussions by a group of economists called to meet at Princeton, in the summer of 1944, under the auspices of the American Labor Conference on International Affairs, formed the background of the papers here assembled. That was the time when many distinguished authorities were predicting that there would be from six to eight million unemployed after demobilization, and the problem of full employment was therefore the most urgent question of post-war economics. It is still important, even though the gloomy

prediction was not fulfilled. There were enough varieties of opinion among these economists to make their discussions interesting. The opening paper is a summary of their agreements and disagreements. In general, the writers stress the encouragement of private enterprise (but in various ways) and do not place much reliance in a program of public works to take up the labor slack, but assign important services to government in leveling the hills and hollows of industry—and thus of labor—without embarking upon a system of planned economy.

NEW GUINEA HEADHUNT. *By Caroline Mytinger. The Macmillan Company, $4.00.*

Miss Mytinger, artist by profession and also a diligent student of anthropology and anatomy, has extended to New Guinea the type of adventure and research which she began in the Solomon Islands and reported in her first "Headhunting" book. It will be understood, of course, that her headhunting was not of a homicidal nature. She brought back the pictured heads of natives from many tribes, but left the originals for the use and enjoyment of their rightful owners. Accompanied only by the same woman companion who was with her in the Solomons, Miss Mytinger went into places where the native cultures have not been much affected by the impact of our so-called civilization. She may not be quite a Malinowski in the scientific study of primitive peoples, but she is a good observer, a conscientious reporter of what she found, a vivacious writer, and she evidently has in a high degree that quality which is the first essential in a field anthropologist—ability to get along with the objects of her investigation, win their confidence, and get them to loosen up. Her book bears the marks of authenticity. The reader will wish that it included even more of her heads than the dozen or so included among the illustrations.

Books Received

(Some of these will be reviewed)

A History of Armenian Christianity from the Beginning to our own Time. By Leon Arpee. Armenian Missionary Association of America, 152 E. 34th St., New York, $3.00.

Outlines of Judaism, A Manual of the Beliefs, Ceremonies, Ethics and Practices of the Jewish People. By Samuel Price. Bloch Pub. Co., $2.75. Primarily a much needed textbook for Jewish confirmation classes, but also a highly informative work for Gentiles who wish to have accurate information as to the practices and teachings of Judaism. The author, for many years rabbi of Congregation Beth El in Springfield, Mass., agrees with those who hold that "Judaism is a complete civilization," not merely a religion. This implies strict adherence to distinctively Jewish customs, including dietary laws, the chief value of which is that they help to preserve "self-conscious Judaism" and prevent assimilation, but it does not imply isolation from the larger society within which Jews live.

It's a Great Life. By Samuel Herforth. Lutheran Pub. House, Blair, Neb., $1.00. The author has put into print his scrapbook of clipped anecdotes, jokes, poems and maxims.

Sheepshead Point. By Mary Mellon McClung. Dorrance, $2.00. A very simple novel—a first novel, one suspects, though that is only a guess—about an old man and his little granddaughter who lived in isolation on an island off the Florida coast.

Sermons for Today, A Tribute to Rockwell Harmon Potter. Edited by the Alumni Association of Hartford Theological Seminary. Pilgrim Press, $2.00. Twenty-five sermons by as many preachers, including some of the great names in the American pulpit, assembled and published, with a biographical introduction, in honor of Dr. R. H. Potter, who was dean and professor of practical theology in Hartford Seminary and also pastor of First Church, Hartford, for more than a quarter of a century. He has been moderator of the Congregational General Council and president of the A.B.C.F.M. Though now retired from all these offices, he is still active. (This literary editor, born on the same day of the same year, salutes him!)

Emblems in the Gospels. By L. B. Buchheimer. Ernst Kaufmann, 209 S. State St., Chicago, $2.00. A study not of the visual symbols that have been used in Christian art, but of the emblems employed in the figures of speech and parables in the Gospels.

Nature and Man. By Paul Weiss. Henry Holt & Co., $2.80.

A Manual on Worship, Venite Adoremus. By Paul Zeller Strodach. Revised edition. Muhlenberg Press, $4.00. Dr. Strodach's work, already recognized as a classic in the liturgical field and now reissued in a revised edition, deals primarily with worship in Lutheran churches. But Lutheran worship is so tolerant of diverse forms and so deeply rooted in the older tradition that this treatise will be useful to any student of the subject, even in relation to non-liturgical forms of worship. The first main section, "The Place of Worship," contains chapters with much detail and many illustrations on church architecture, the chancel, the altar, the pulpit, the font, sacramental vessels, liturgical colors, vestments, etc. The second part is the "Directorium Lutheranum." A 50-page glossary of liturgical terms is included.

The Modern Parent and the Teaching Church. By Wesner Fallaw. Macmillan, $2.50. The author, a professor in Andover Newton Theological Seminary, expertly discusses some basic aspects of religious education which are often overlooked. A good many books on the subject proceed upon the implicit assumption that the normal child is an orphan. (Many children might as well be, so far as religious rearing is concerned.) "This book," says Dr. Fallaw, "attempts to show why and how religious education in the local Protestant church should start with the family and embrace the larger family, the church."

Child Development and the Curriculum. By Arthur T. Jersild and associates. Teachers College, Columbia University, $2.75. Very extensive research into the processes of child development from infancy through adolescence, together with a study of curriculum requirements in the light of these facts, underlies this report. The child's emotional life and his motor skills are taken into account no less than his mental growth in the narrower sense. The book is a successful bridge between the scientific study of child psychology and the practical problems of teachers (and parents) in providing genuinely educational experience for children.

They Ask for Bread, A Novel. By Rebecca Rogers. Rockport Press, 545 Fifth Ave., New York, $2.75. A religious novel, but not pietistic. The loss and finding of faith is a major theme, but the tensions are personal and social rather than theological, and the human interest element is strong and authentic.

Banner of Jerusalem, The Life, Times and Thoughts of Abraham Isaac Kuk, late Chief Rabbi of Palestine. By Jacob B. Agus. Bloch Pub. Co., $3.00. In an earlier work, *Modern Philosophies of Judaism* (1941), the author expounded the varieties of Jewish belief other than Orthodoxy. In the present volume, which thus becomes something more than a biography of a distinguished rabbi, he presents the position of those who hold "the basic premise of [Jewish] Orthodoxy—to wit, the actual verbal revelation of the Oral and Written Laws to Moses at Sinai, and the consequent literal and absolute authority of the legal Codes."

Health Insurance in the United States. By Nathan Sinai and associates. Commonwealth Fund, 41 E. 57th St., New York, $1.50. A factual story of the rise and growth of the voluntary group health insurance movement.

Phases in the Drinking History of Alcoholics. By E. M. Jellinek. Hillhouse Press, New Haven, Conn., $1.00. An analysis of a survey conducted by *Grapevine,* the official organ of "Alcoholics Anonymous." Generalizations, descriptive and statistical, from a large number of case studies not here reported in detail. For persons who think they are engaging in a "social" indulgence, the drinkers exhibit an amazing and appalling variety of anti-social behavior.

Gold in Korea. By William Newton Blair. Presbyterian Church in the U.S.A., 156 Fifth Ave., New York, 75 cents. Early Presbyterian mission work in Korea.

A Place of Springs. By Barbara C. Ryberg. Moody Press, $1.00. Religious verse.

Forty-four Classic Chorales for Mixed Choir. Compiled by

Walter Wismar. Concordia Pub. House, 40 cents. Selected especially as suitable for Christmas, New Year and Epiphany, but many can well be used at other seasons.

The Domain of Reality. By William Gerber. King's Crown Press (Columbia University Press), $1.50.

Lexical Aids for Students of New Testament Greek. By Bruce M. Metzger. Author, 47 Hibben Rd., Princeton, N. J., $1.00. A very useful aid for young students and for pastors "slightly rusty" (or worse) in their Greek. The main sections are: a list of words in order of frequency (down to 10 times), a list classified by roots, a list of compounds grouped by their prepositional components, and a brief synopsis of the Indo-European family of languages.

CORRESPONDENCE

Is Our Face Red!

EDITOR THE CHRISTIAN CENTURY:

SIR: I am surprised that so many churchmen, including yourself, are mistaken about Charles P. Taft's being the first layman to be made president of the Federal Council of Churches. I am further surprised that no one has called attention to the mistake. My recollection is quite distinct that Robert E. Speer was president a number of years ago. Of course most laymen regard Dr. Speer as a minister—he seems to be just what the ideal minister should be.

(Later.) I have just got definite information. Dr. Speer was president of the Federal Council 1920-24. The term of office then was four years instead of two. Dr. Speer was followed by S. Parkes Cadman.

Lakewood, Ohio. FRANCIS M. HALL.

[This is an interesting point. An old copy of *Who's Who* says that Dr. Speer attended Princeton Seminary, but does not indicate whether he was graduated. He did, however, receive the D.D. degree from Edinburgh University. Was Edinburgh mistaken, or is our correspondent?—THE EDITOR.]

EDITOR THE CHRISTIAN CENTURY:

SIR: How does it happen that you could have made the error, which some others have also made, of asserting that Mr. Taft is the first layman to hold the presidency of the Federal Council of Churches? The late Shailer Mathews, dean of the University of Chicago divinity school, was always a layman, and he held the presidency from 1912 to 1916.

Trinity Church, GORDON A. REIGLER.
West Pittston, Pa.

[Our correspondent is right. Dean Mathews always took pride in his status as a layman. However, there was some excuse for confusion as to his status, since he was not only dean of a leading divinity school but the recipient of the D.D. degree from no less than four colleges and universities.—THE EDITORS.]

Former Moderator Fears for Ecumenical Movement

EDITOR THE CHRISTIAN CENTURY:

SIR: Your "Open Letter to Charles P. Taft" stirred me deeply and I agree with you in almost every point. Not only cooperation but the ecumenical program in general is in danger of suffering sabotage at the hands of some who are rendering lip service to the movement.

Board of Overseas Missions, JESSE H. ARNUP,
United Church of Canada, Secretary.
Toronto, Canada.

Concerning Dr. Schweitzer

EDITOR THE CHRISTIAN CENTURY:

SIR: We are receiving many inquiries, now that the war is over, as to when Dr. Albert Schweitzer will visit America. According to the latest letters received from him in December, he is still at his Lambaréné hospital in French Equatorial Africa.

He writes: "When I shall be able to return to Europe and when I shall be able to visit America, is still very uncertain. Here in the colony everything is in a state of flux, and such great changes are constantly taking place that I must stay on just now to direct the destinies of the hospital. And still other reasons, which it will take too long to explain, compel me to remain here for the present."

Mrs. Schweitzer returned to Europe in September. Last April, by reason of her health, she was forced to go to Port Gentil for a few weeks to get the benefit of the sea air. With the return of the bad rainy season, it would have been unwise for her to stay on for a sixth year at Lambaréné.

The new staff of fresh doctors and nurses to replace the worn-out ones is not yet complete, owing to the irregular steamer service, the interminable red tape, and the long waits for reservations. Until the doctor has a full staff, he must busy himself with many things which lie outside his medical duties, and he will not spare himself by overloading his helpers.

"The management of a hospital in the African jungles," he writes, "is a complicated matter. After having worked for weeks as a mason, I plan to bring order into the chaos of my correspondence. Several hundred letters have remained unanswered for months. At the same time I have to put in order the dispensary, making room for the drugs which have come from U.S.A. Then I hope to find some spare time nearly every day for bringing to completion the third volume of my philosophy. Beyond that my horizon does not extend at present. . . . Recently someone wrote to me from U.S.A.: 'When you have retired to enjoy a quiet old age . . .' This idea of retiring will never enter the picture. Only death or serious illness can prevent me from continuing to direct the affairs of my hospital. I should like to live to be ninety for the sake of the hospital!"

Meantime, Dr. Schweitzer is much concerned about the mounting costs of food and travel. On January 14, 1947, he will be 72 years old. In one of his letters he wrote: "I always draw new energy from the evidences that come to me of the great sympathy for my work." What good cheer it would bring him if his many friends in America remembered him on his birthday with their contributions to his hospital! The treasurer of the Albert Schweitzer Fellowship is Dr. Emory Ross, 156 Fifth Ave., New York 10.

Albert Schweitzer Fellowship, EVERETT SKILLINGS,
Middlebury, Vt. Chairman.

Price Control for Liquor

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article, "Dry Up the Liquor Profits," by Charles Bell, Jr., strikes a responsive chord. In Maine, out of every $7 grossed from the sale of hard liquor, $2.60 goes to the state, $1 goes to the United States, and approximately 50 cents goes into advertising. Any industry that can give away over five-sevenths of its gross and still make exorbitant profits needs drying up.

For the government to attempt to dry up those profits by competition, however, is questionable. At the moment government has a greater stake in those profits than the industry. For government to bring those profits down effectively by competition would require it to enter both the production and the retail sale of alcohol. The liquor industry is a debauching business. It would surely debauch government.

Why not try price control? Legally it is possible. Theoretically, monopoly states already have the power. The ultimate consumer would be our ally in the venture. We could peg the price of liquor to a cost-plus basis so low that the industry could no longer

keep press and radio as its paid servants, nor the politician use it to collect painless revenue. Then the public would see it as it is—a public nuisance catering to an unjustifiable self-indulgence.

Such price control would put liquor within the price range of any who desired it. Temporarily that might stimulate drinking. Eventually it would require alcoholic beverages to compete on the open market on their own merits, which are few. In any event it would relieve the economic strain of the drunkard on his family, it would break the unholy alliance of liquor with politics, it would take the propaganda advantage away from liquor and give the churches their chance to fight drinking on an equal budget. Dry up the profits and we can lick liquor with education. Neither would there be any incentive to bootlegging.

We will never control liquor until we dry up the profits, but I doubt if government competition is the way. Why not try price control?

United Baptist Church, ELLIS J. HOLT.
Auburn, Me.

Race Relations Improving

EDITOR THE CHRISTIAN CENTURY:

SIR: Alva W. Taylor, reporting on the Lawrenceburg (Columbia), Tennessee, trial of Negroes in your issue of December 11, was at his best. But his best leaves the picture incomplete and thus somewhat misleading. He calls attention rightly to the "characteristic attitudes" of the police, but does not remind his readers that such attitudes prevail over the land and that, though they are often unfair and arbitrary, it is not simply the Negroes who suffer from these shortcomings. He indicts the prosecuting attorney's zeal for conviction without reminding us that that is precisely what prosecuting attorneys are for. This official's questioning is called "hours of inquisition" as if it were a regional and racial evil in court ways—which, of course, it is not.

Mr. Taylor's summary was inadequate in other important regards: (1) It failed to recognize this trial clearly and merely as one of a long series of demonstrations that saner race relations have been growing in this region; that, therefore, it was no isolated incident. (2) It failed to stress the fact that the better relations are most obvious among the legions of thinking persons of both races. And (3) it did not make clear that the thinking white man's fairness and friendliness to the black man is seeping, slowly but surely, into those less reflective groups (in the Lawrenceburg jury box they were farmers and truck drivers) whose feelings have been influenced by economic competition with the Negroes.

As far as I have observed, the verdict of the jury and the conduct of the trial judge, Joe M. Ingram, were sources of general satisfaction in the south. And many of us hope that incidents of friction—inevitable among a racially mixed people—can be met elsewhere in the nation as well as one incident was met in Lawrenceburg.

Nashville, Tenn. GEORGE PULLEN JACKSON.

How Methodism Works

EDITOR THE CHRISTIAN CENTURY:

SIR: This is not written to dispute the merits of a Methodist-Episcopal church union, which question has been receiving considerable discussion in The Christian Century. But to keep the record straight, there are errors of fact, to which attention should be called, in the article by Ray Holder, "Union at the Grass Roots," in your December 25 issue.

The Methodist bishop does not appoint pastors until after he has consulted with his cabinet and his cabinet has consulted with the pastor involved (para. 332, 1940 *Discipline* of the Methodist Church). The pastor does not appoint his local officials. They are elected by the quarterly conference, composed of lay members of the charge, upon nomination by a committee of which the pastor is the chairman (para. 532, sec. 1). Whatever "hierarchy of control" there may be here, it is not "similar to that of Roman Catholicism." Further, a Methodist bishop is not, any longer, elected by the General Conference. He is elected by a jurisdictional conference (para. 35) which is composed of an equal number of lay and ministerial delegates. Once he is elected, the council of bishops may transfer him to a jurisdiction other than the one in which he was elected only "when such transfer is requested by the jurisdictional conference to which such proposed transfer is to be made" (para. 327). He may not even be sent into another jurisdiction for temporary service unless "request is made by a majority of the bishops in the jurisdiction of the proposed service" (para. 327).

There may well be differences in emphasis and practice of ecclesiastical administration between the two churches. But they are not so sharply defined as Mr. Holder seems to imply.

Smithtown Methodist Church, ROBERT ROY WRIGHT.
Smithtown Branch, L. I., N. Y.

Twice Better Than We Thought

EDITOR THE CHRISTIAN CENTURY:

SIR: As a member of the heifer project committee, I should like to correct an error in your editorial, "The Church in 1946." You state that the Church of the Brethren has shipped 1,300 cattle for relief. As of December 19 the number is 3,514. Of these, all have gone overseas except 37 which were placed in Arkansas and 4 which were sent to Mexico. These 41 cattle were placed early in 1945 before it was possible to ship overseas.

You will also be interested to know that while this splendid project was initiated by members of the Church of the Brethren in northern Indiana and is a part of the Brethren Service Committee, the responsibilities are shared by representatives of the Evangelical and Reformed Church, the Northern Baptists, the Mennonites, the Rural Life Association, the Fellowship of Reconciliation, the National Catholic Rural Life Conference and the Methodist Overseas Relief. This project is a practical aspect of the rural ecumenical movement.

Rural Life Association, STANLEY HAMILTON,
Richmond, Ind. Executive Secretary.

Industrial Reconciliation

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "A Way to Industrial Peace," is the most illuminating and constructive article I have yet seen on that baffling problem in our country. It points the way, in my opinion, to the only sound and permanent solution of our labor-management troubles. I wish this editorial could be put in the hands of every senator and congressman in the new Congress and of every industrial owner and labor leader in the country.

Emmanuel Methodist Church, W. ARTHUR FAUS.
Clearfield, Pa.

Immediate Amnesty

EDITOR THE CHRISTIAN CENTURY:

SIR: Again I wish to thank you for an excellent editorial in support of amnesty for conscientious objectors. It is most unfortunate that President Truman did not declare a Christmas amnesty. The amnesty board which he set up on December 23 is a step in the right direction, and the appointment of Justice Roberts as its chairman recognizes the importance of this issue. But by Attorney General Clark's own admission, 300 conscientious objectors and Jehovah's Witnesses are still in prison. One of the c.o.'s, Igal Roodenko, has been on an amnesty hunger strike at the Sandstone, Minn., federal prison since May 11. This is a shameful situation. It still demands an immediate amnesty.

Committee for Amnesty, ALBON MAN,
New York, N. Y. Secretary.

Is Riis Complacent?

EDITOR THE CHRISTIAN CENTURY:

SIR: This morning I read Roger William Riis' touching little piece "Our Case of Atomic Nerves." Fortunately the naiveté displayed therein was amply balanced by hearing two of those "fluent and frightened folk" (intellectuals, that is), namely, Dr. Harrison Brown, author of *Must Destruction Be Our Destiny?* and Mr. Norman Cousins, author of *Modern Man Is Obsolete,* con-

cerning the problems of which Mr. Riis has such a simple solution.

Dr. Brown, who was one of the atomic scientists who created the bomb, and Mr. Cousins agree on one fundamental point: that there is only one defense against atomic warfare—peace. If ever again there is war, the human race is really finished. Of course the atomic age has changed no moral values. This is precisely why our "poor hysterical intellectuals" are so disturbed over "the predicament of modern man." Moral values have not changed, but neither has man's sinful proclivity for distorting, perverting and ignoring them.

Of course, Mr. Riis is correct—if only Johnny would be a good little boy then he would cause us no trouble. What's to be done about it, since Johnny is not a good boy, does not seem to trouble Mr. Riis at all. One cannot help but regard as dangerous this sort of nonsense which reduces man's perennial problems and their solutions to the neat formula, "Be good, sweet child, let those who will be clever."

I think Mr. Bernard Baruch and his colleagues working on the Atomic Energy Control Commission would be glad to know that they are just getting themselves into a "tizzy" over nothing. I wish I could believe that, but since if the intellectuals are correct there will be no human race to practice any values at all, I think we'd better be sure before we get so complacent.

St. Louis, Mo. OLIVER READ WHITLEY.

On Atomic Nerves

EDITOR THE CHRISTIAN CENTURY:

SIR: An ordinary man can say no more to Roger William Riis for his article on "Our Case of Atomic Nerves" than a hearty "Thank you!" He combines good common sense and faith in God, who is above the atom, even though it speaks in awful power.

Withee, Wis. L. C. BUNDGAARD.

EDITOR THE CHRISTIAN CENTURY:

SIR: "Our Case of Atomic Nerves" by Roger William Riis is worth a thousand times the subscription price to The Christian Century. I wonder if you are going to have reprints of it. I'd take 500 of them myself for distribution. I am going to talk about it in my Sunday school class next Sunday but I would like for them to have the text.

Malvern, Ark. GAY MORRISON, SR.

[We regret that it is not possible for us to reprint this article, even though we have had many letters urging that we do so.—THE EDITORS.]

A Better World for $25

EDITOR THE CHRISTIAN CENTURY:

SIR: I recently took a pastoral trip through a part of our nation famed for its high wages and its long established churches, visiting many of our families who have moved to those parts the better to earn their living. The ministers and pastors I looked forward to meeting, and they proved to be cordial and hard-working servants of the Master. However, I discovered that there are certain ordained persons who are not pastors, or ministers, or even preachers; they are Clergymen. This species of servant I do not find in Scripture, but since my return I have been told that men who think of themselves as members of "the Clergy" may be found from Mobile to Cle Ellum, and sometimes beyond.

An old college classmate of mine has shown me a letter which he himself had just received from such a character. I enclose it with the hope that in your columns it may come under the eyes of some young men who in reading it shall resolve never to let themselves become Clergymen. This is the letter—the *exact* letter, minus only the names:

"Dear Program Commissioner:

"It would indeed be a pleasure to address your Young Adult group of the County Area Saturday, May 10, 1947. There might be a slight hitch, however, in connection with the honorarium. The calls for speaking engagements have been so great within and without the state that I am obliged to require an honorarium of $25.00 within the city, and $50.00 outside the city, or outside the city $25.00 and transportation to and from the place where I am obliged to speak. If you can meet these requirements let me know and I shall be most happy to save May 10, 1947, for you.

"Anticipating the pleasure of being with you, I am

"Yours for a better world,

_____."

Sir, my classmate tells me that this poor harried Clergyman gets only about $5,000 in salary to begin with. But let that pass. Is it true that a man can be ordained to a holy ministry in the name of Jesus, and then write not that he is obliged to say "no," but rather to attach some trifling price to himself, say a quarter-hundred dollars?

But I suppose that we all have something of the Clergyman in us. Certainly if I were a true pastor I should not be writing this to you at all, but should be out visiting our many people. I will confess my sins with this simple excuse: it is raining; and sign myself like the Clergyman who lurks within me—

Yours for a better honorarium,

Presbyterian Church, K. J. FOREMAN, JR.
Lansing, N. C.

No Freedom in Prophetstown

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial, "Shall Freedom of Speech be Denied to Atheists?" you conclude by saying "No." It may seem fitting and proper that a Christian nation or any Christian group allow to others the freedom of speech that they prize so highly. However, there are some phases of that belief that ought to be considered before we make careless and dangerous grants.

Any kind of preaching necessitates a certain amount of intolerance towards any opposing views. For instance, if a father wishes to maintain the integrity of his home he cannot allow any freedom which will destroy the same. Christianity has given the world the freedom it has. As soon as Christianity is destroyed in any land that same freedom is also destroyed. At present our nation allows the propagation of atheistic Communism with a few weak suggestions of fear lest it become too strong. The freedom that atheistic Communism demands and takes in our land will be denied *us* just as soon as *it* dominates, even as it has in the land it already dominates.

Christ practiced a great deal of intolerance when he entered Jewish synagogues and denounced the age-old doctrines. The apostles did the same as they preached Christ where Christ was hated. Any ideology which desires to dominate must of necessity be intolerant to an opposing ideology. Shall it be Christianity or atheism?

Evangelical United Brethren Church, W. G. LECONTE.
Prophetstown, Ill.

Missionaries Still Prisoners of War

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for calling attention to the fact that 5,000,000 men are still being kept behind barbed wire seemingly without any definite plans of release. It should be added that not only former warriors but also missionaries who happen to be German citizens are being detained. During my study in Europe I came to know a young German who was preparing for mission work in Africa. Recently I received from him a letter in which he states that he learned my address through an issue of The Christian Century. He was taken prisoner while doing missionary work in Africa and has been held in Jamaica for six years.

He writes: "The longing to do mission work has remained strong and we cannot see any meaning for our life here." What can possibly be the reason for keeping missionaries who happen to be German citizens, but who were opposed to Hitler and did not fight for him, on remote islands long after the war is over? It would be interesting to know how many missionaries share the fate of this young man and whether anything can be done in their behalf. Remember Albert Schweitzer during World War I!

Mennonite Life, CORNELIUS KRAHN,
North Newton, Kan. Editor.

NEWS *of the* CHRISTIAN WORLD

Would Restrict Sales on Sunday

St. Joseph, Mo., Ministers Protest the Activities of 'Drug' Chains Which Are Really Department Stores

ST. JOSEPH, Mo., Dec. 30.—The ministerial alliance of this city is seeking to restrain the operation on Sunday of department stores which are designated as "drug-stores." One chain of such stores, operated by the Katz Drug Co., has made such large sales on Sunday that other merchants are declaring that they too must be open on that day to meet the competition. The welfare of the workers as well as the preservation of Sunday as a day of rest and worship has spurred the Protestant ministers to seek some mitigation of this growing menace. The city ordinances governing the matter have become so antiquated that they are honored in the breach rather than in the observance. No legal action has yet been taken, but the alliance, with the backing of sympathetic civic groups, is seeking to create a public sentiment that will support effective action.

* * *

Expand Student Work At University

Baptists are raising funds to enlarge the student center which they built some years ago to serve the University of Missouri at Columbia. They hope to establish other means also to minister more effectively to the 2,200 members of the communion now enrolled at the university. Mrs. Jessie Burral Eubank, founder of the famous Bible class for co-eds which is said to be the largest class of the kind in the world, has returned to the campus to direct the religious activities of students there and at Stephens College, in cooperation with the programs of the various Columbia churches.

* * *

Laubach Urges Prayer For United Nations

Dr. Frank Laubach, modern apostle of literacy, recently spoke to a great crowd of people from Kansas, Missouri, Arkansas and Oklahoma in Grace Episcopal Cathedral, Topeka. Two hundred of those present pledged themselves to pray for the United Nations and to write to its delegates expressing their support and their hopes for its success. Members of the congregation carried away 9,000 pledge cards which they will distribute in an effort to persuade others to take similar action. A number of other successful rallies in support of the United Nations have been held throughout the middle west.

* * *

Urge Christian Unity

Bishop William C. Martin of Topeka told the Nebraska conference of the Methodist Church recently that union of all the denominations into one united church must come as the result of a "spontaneous uprising" for real unity among Christians. We must do what nations are required to do for international unity—give up some of our denominational sovereignty, he declared. E. Stanley Jones, preaching in a week's mission at the First Baptist Church, Kansas City, the first week of December, gave emphasis to the same idea and held it up as an objective for a resurgent Protestant movement in this country. The mission drew people from many near-by towns and cities.

* * *

Consider Word of Church On Economic Life

A representative group of people from business, industry, agriculture, civic organizations and the churches have held conferences at the Kansas City Y.M.C.A. to discuss what the church should say and do about the future direction of American economic and social life. The conferences were sponsored by the industrial relations department of the Federal Council of Churches. Similar meetings are being held in various parts of the country to prepare a basis for discussion and study at the national Conference on the Church and Economic Life to be attended by 400 church representatives in Pittsburgh Feb. 18-20.

* * *

Calls for Immigration Of Displaced Persons

Speaking at a union service of the downtown churches here recently, Mary Dingman of the International Y.W.C.A. declared that the 1,000,000 displaced Christians of Europe who cannot return to their native countries without facing suffering or death should be admitted to other Christian countries. She urged that our own immigration restrictions be relaxed in behalf of these persons, and challenged the American churches to provide funds for conducting a program of world reconstruction under Christian auspices. Christians must take a hand, too, in reconstructing our own domestic program, Miss Dingman pointed out. "Our whole economic policy has been a failure, working inevitably toward failure because it has not been in accord with God's will," she said. "We have broken the law of togetherness." The contrast between the poverty and misery of Europe and the wealth and well-being of America, Miss Dingman declared, is not the world as God would have it.

* * *

And So Forth

Homer Rainey, former president of the University of Texas, will assume the presidency of Stephens College, Baptist-related school for girls in Columbia, Mo., early in January.

The youth division of the St. Joseph council of churches is making a significant contribution to interracial understanding and good will through the series of fellowship meetings of white and Negro young people which it has been sponsoring.

George Loring Evans, who served as a navy chaplain during the war, has been named canon of Grace and Holy Trinity (Episcopal) Cathedral in Kansas City. He assists Dean Claude W. Sprouse.

Samuel E. West, Jr., rector of Trinity Episcopal Church, Atchison, Kan., has resigned to become rector of Grace Episcopal Church, Madison, Wis.

ADIEL J. MONCRIEF.

Fight 'Red' Tinge In Student Union

Delegates at Meeting to Form American Section of International Body Seek to Make It Representative

CHICAGO, Jan. 3.—During the holidays 550 delegates from 291 colleges and universities met at the University of Chicago to form the American section of the International Student Union of the World, which had its inception last summer in Prague. As originally organized, the union was definitely left-wing and was suspected of being intended to serve as a Communist front. The conference here, however, revealed that American students are unwilling to let it continue in that character, and that they are determined that it shall be truly representative. Catholic youth leaders charged that 12 out of the 17 members of the executive committee of the international organization were Communists, and presented a resolution calling upon the American section to bring its charter and constitution into harmony with American principles, institutions and practices. A compromise resolution was passed. It provided that only 3 members of the American section's executive committee of 30 should be representatives of any cooperating organizations, the others to be appointed from colleges or universities on a state or regional basis.

* * *

Leadership Confused by the Representative Response

The leadership of the movement up to the present time, it would appear, has been far from candid with the membership at large. The representative character of the conference (only about 100 delegates had been expected) took that leadership unaware. The organization was thrown into such confusion that it was unable to provide any authorized publicity material even for delegates. Rumor has it that Pope Pius had given orders to Catholic students in Europe that the international body was to be broken up because of its Communist character. The United Student Christian Council, American branch of the World Student Christian Federation, last summer declined an invitation to unite with the International Union of Students on the basis of lack of information as to its objectives, but sent observers to the Chicago meeting. Delegates approved such objectives of the union as were announced during the conference: opportunity for all with the ability and desire for higher education to secure it; provision of student relief in stricken areas of the world; establishment of more scholarships; provision of inexpensive travel arrangements to further student exchange; establishment of means for graduate research students to collaborate; self-determination of subject peoples.

* * *

Professional, Religious Conferences Are Many

Chicago saw a number of other conferences of interest to students, college facul-

ties and churchmen during the holidays. The American Anthropological Association, the American Sociological Association, the Geological Society of America and the national graduate honorary fraternity in business education held sessions here. The Methodist Federation for Social Service met at Garrett Biblical Institute in Evanston. The national assembly of the Student Christian Movement (Y.M.C.A. and Y.W.C.A.) attracted 1,500 students at the University of Illinois in Urbana. A three-day school of prayer was sponsored jointly at the Baptist Training School by "Camp Farthest Out" prayer groups, Chicago breakfast groups, the Chicago Christian ashram, the laymen's movement, the world mission associates and the local church federation's department of evangelism and women's department. Glenn Clark, Frank Laubach and Charles Ray Goff were leaders of the prayer school.

* * *

Niemöllers Have Quiet Visit in Chicago

The desire of Martin Niemöller and Mrs. Niemöller for a quiet, unspectacular visit in this area is being complied with. They are guests in the suburban home of Louis W. Goebel, president of the Evangelical and Reformed Church. The press has given appreciative but restrained attention to their visit. Before he leaves, Dr. Niemöller will address two meetings at the Chicago civic opera house to which admission will be by tickets distributed proportionally through the Protestant churches of the city. He will also speak at St. Paul's Church. Mrs. Niemöller will speak at the University of Chicago and First Methodist Church, Evanston, under the auspices of the women's division of the church federation. Dr. Niemöller will hold conferences with officials of the midwest region of the World Council of Churches.

* * *

And So Forth

University business has become big business. The past year's activities at Northwestern University included authorization of two $10,000,000 hospitals, erection of 146 temporary housing units at a cost of $700,000, and beginning of construction on a $2,000,000 apartment building. The 29 clinics maintained by the university were used by 67,194 indigent patients. Gifts to the university totaled $1,269,836.

Herbert Parish, administrative director of the National Temperance Movement, with headquarters here, will inaugurate on Jan. 21 a coast-to-coast radio series on "You and Alcohol" over C.B.S. Programs will be heard at 6:15 eastern standard time.

For the third year, Methodist and Jewish students at Northwestern University joined in a Christmas-Hanukkah party and worship service in advance of the holidays.

National headquarters of the American Sociological Society are being moved from Washington, D. C., to the Evanston campus of Northwestern University.

"Despite the fact that we have the highest technological development in the world, the distribution of medical care in this country is in almost a primitive state," George W. Jacobson, secretary-treasurer of the Cooperative Health Association of America, told a conference on health and medical care held here at Roosevelt College last month. CHARLES L. VENABLE.

Find Patience of Bevin Reassuring

Britain Encouraged by His Report on the New York Meeting of U.N.—Political Recriminations Are Continuing

LONDON, Dec. 23.—In his broadcast Sunday Mr. Bevin made a long and weighty speech interpreting what he meant by his hopeful words on returning after his busy mission at the U.N. meeting in New York. "We have decided," he said, "to construct the whole of our future relationship with the world on the basis of the United Nations. It is of prime importance to us for our future security." It is unnecessary to warn Mr. Bevin that such a policy cannot be worked out quickly; he has proved, to the surprise of many, that he has a rich supply of patience and perseverance. The agreements which he has brought home give encouragement, and are said to be an effective answer to his critics. "Patience has triumphed," he said, with a pardonable touch of eloquence. Patience has certainly been displayed by the foreign minister. Indeed, an editorial in the *Times* goes so far as to say that it "is a virtue he has made, certainly in recent months, peculiarly his own."

* * *

England Needs Challenge Of Christmas

It must be said that this land is peculiarly in need of the challenge of Christmas. If during the war we stored up some capital of good will, it must be admitted that we have spent it very lavishly. There is in our internal controversies much of the fierce and angry spirit which we thought we had lost during the dark hours of the past few years. The question of the nationalization of transport is being discussed more hotly than were the earlier measures by means of which the government sought to redeem its pre-election pledges. It has become the fashion among ordinary citizens to attribute all our difficulties to the government. Storm and tempest with all their havoc are our doom, it is being said, because we have entrusted our national fortunes to such men as these. The discussions in Parliament and on the street about developments in India and Burma, too, are filled with recriminations which display a curious lapse of memory. It is to be expected that individual members of the cabinet should be attacked. Mr. Attlee is being treated precisely as at one time Campbell-Bannerman was treated until it was discovered that he proved in experience, as Mr. Attlee may prove, that he was not only a man who went straight, but one who led wisely on his not too easy course. It would certainly be unwarranted to say that Christmas finds us at peace or even seeking peace in the political arena.

* * *

Technicians Prepare for World-Wide Broadcast

A story in the *Radio Times* tells of the vast and complicated preparations under way for broadcasting the speech which the king traditionally makes to the British empire on Christmas Day, and for receiving the responses which come from 19 different parts of the world. For many days, even weeks, technicians have been traveling to their posts. Some have gone to the Shetlands, making the perilous journey to Bishop's Rock by boat. Others have flown with the Royal Canadian Air Force up into Goose bay, Labrador, going thence by dog team to the Grenfell mission to bring us the first sound picture of an Eskimo Christmas. Others again have been testing lines in the ruins of Hamburg or on the route between Bethlehem and Cairo. One party will spend the better part of its Christmas Day at the bottom of a coal mine. Many of the listeners will have in mind the king's coming visit to South Africa and will be wishing him "a prosperous journey and a safe return."

* * *

Another Austere Christmas

In some ways we are looking forward to a Christmas somewhat more like the old ones, so that children under seven may understand a little better their Dickens and the celebrations at Dingley Dell. But there is practically no change so far in the amount of our food rations. Friends in other lands have sent turkeys—very good but not enough to go around. Some people are asking whether or not austerity is a thing to be praised. In contrast with today's scarcities and high prices, it is interesting to read in Thomas Burke's *Son of London* a description of the foods that could be had here 50 years ago. Strawberries in June were 4 *d.* a pound. Eggs were 14 for a shilling. An incredibly bountiful meal was available in Soho restaurants at a very cheap price. Since that time the cost of living has gone up about 90 per cent.

* * *

Considers Secret of Disney's Success

Walt Disney, now visiting this country, is the subject of last week's "profile" in the *Spectator*. The writer of the piece seeks to discover the secret of the artist's appeal to the young and to the old who can rise to being young again. He notes that children go to the films with the round eyes and quick expectation they take to a splendid Christmas party. With the instinctive wisdom of childhood, they think of the creator of the bright and enchanting and funny cartoons as one of their own kind. That, says the writer, is exactly how Mr. Disney likes to be considered; he is never quite at ease with grownups and adolescents. He delights children because it is natural for him to see life child-sized, and he charms old people because he recalls the magic of their early days.

* * *

Helen Keller Praises Institute for Blind

Before she left England after her recent visit, Helen Keller stated in a message to the National Institute of the Blind that she feels that Great Britain is rallying quickly and energetically from the catastrophe of war. She had special words of praise and honor for the institute, which she has known during most of her life. It shines among the foremost beacons of true civilization, she declared. It is gratifying to the tireless friends of the blind in this country to read such words from one who by her courage and devotion has done so much for her fellow sufferers. EDWARD SHILLITO.

Discrimination in Parks Is Attacked

Cleveland Community Relations Board Seeks Ordinance Which Would End Present Undemocratic Policy

CLEVELAND, Jan. 2.—The community relations board of Cleveland is sponsoring an ordinance for the licensing of amusement parks which would prevent any discrimination based on color, creed or national origin. For some 45 years Euclid Beach park has openly practiced racial discrimination in granting use of park facilities. Negroes have been beaten up and thrown out of the park when they have attempted to gain access to it. Whites walking with Negroes in the park have been ejected by private guards. The ordinance, which is backed by more than 60 organizations including Protestant, Jewish and Catholic groups, seeks to protect the community against the violence which may arise if the undemocratic practice continues.

* * *

Community Feeling Is Aroused

A recent public hearing on the proposed ordinance was attended by the largest crowd of citizens ever to appear at such a meeting in the city's history. This correspondent, as executive chairman of the community relations board, presented the case for the ordinance. He was supported by representatives of other groups which favor the measure—the general ministerial association, the council of Protestant churchwomen, the ministerial alliance of Greater Cleveland and the American War Veterans. Attorneys represented Euclid Beach and Puritas Springs parks. The arguments reflected the deep public feeling on the issue, which has come to be a struggle for democratic rights against vested interests. One city councilman reports that he has received 150 telephone calls urging him to vote against the ordinance.

* * *

Cleveland Protestantism Advances in 1946

Evidences of the new dimensions which Protestantism in this area took on in 1946 are the revitalized ministerial conference, the increase in church attendance, the vast outpouring of gifts for overseas relief, the deepening of interest in evangelism, the grave concern for world peace, and the keener appreciation for the contribution Protestantism may make in lessening tensions between races, creeds and national groups. A major event during the year was the great festival of faith sponsored by the church federation, for which 13,000 laymen and 400 clergymen filled the public auditorium and overflowed into the adjoining music hall. They heard Bishop G. Bromley Oxnam in a masterful address on the contribution of Protestantism to world peace. If ecumenicity begins at home, it began here in that festival of faith.

* * *

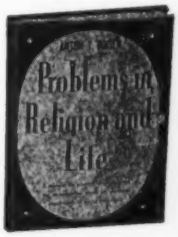
Interests Go Beyond Local Parish

It became increasingly clear during the past year that the parochialism of the local

PROBLEMS IN RELIGION AND LIFE

By Anton T. Boisen

In many situations a pastor must be a psychologist as well as a teacher and preacher. He must understand people and through wise counsel meet their real needs. The author provides detailed directions for intelligent study in this field. Through questions, outlines, and specific examples he guides the pastor to an understanding of his community, his parish families, and of individuals who need help. The final chapters deal with general problems in pastoral counseling. $1.50



THE LECTERN: A BOOK OF PUBLIC PRAYER

By Carl A. Glover

For the minister, the school teacher, the lay teacher, for all who are called upon to lead in public prayer, this dignified volume presents great value. In one hundred sixty-four inspiring worship experiences, it offers suggestions for all occasions of public prayer. It includes adoration, thanksgiving, confession, petition, intercession, conclusion. A special section gives guidance for that most important message—the pastoral prayer. $1.50

WHY WE ACT THAT WAY

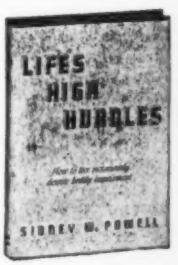
By John Homer Miller

"Men act as they do because they think as they do." This is the basic theme of a volume that will help every reader help himself—and others. From a background of clear understanding of human nature, Dr. Miller points the way toward happy thinking—the sure path to fuller and richer living. In quiet discussions he shows how people can and ought to act in all circumstances in relation to their God and their fellow men. $1.75

LIFE'S HIGH HURDLES

By Sidney W. Powell

Through portrayal of the lives of such noted unconquerables as Franklin and Theodore Roosevelt, Robert Louis Stevenson, Beethoven, and Elizabeth Barrett Browning, the author brings strength and guidance to those who have suffered physical misfortune. The invincible spirit that marks every page of this stimulating book is expressed in the words of Helen Keller: "I thank God for my handicaps, for through them I have found myself, my work, and my God." $1.75



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congregation is giving way to a larger concept of community. One of the most striking evidences of this fact is the active participation of churchmen in the community councils which have become so potent in bringing together citizens for a solution of the problems of the whole community. Another evidence is the excellent support being given to the social action committee of the church federation and to such agencies as the community relations board, the local fair employment practices council and the city interracial committee.

* * *

Roman Catholicism Expands

Cleveland has witnessed a resurgence of activity among Roman Catholics. Recently they celebrated the 25th anniversary of the elevation to the episcopacy of Bishop Hoban, presenting him with a gift of about $500,000 to expand the buildings and program of the Catholic Retreat. Bishop Hoban announced at the celebration the opening of 20 new parishes in the diocese. St. John's Cathedral is being rebuilt at a cost of more than $600,000, and a new sisters' college is nearing completion in downtown Cleveland. Many other plans for extending the influence of Roman Catholicism are under way.

* * *

Unitarian Leader Becomes Dean of M.I.T.

After four years as minister of First Unitarian Church here, Everett M. Baker is returning to New England, his former field of labor. As president of the Cleveland housing committee and as a member of the community relations board, Dr. Baker proved an outstanding civic and religious leader. He has now been appointed dean of the Massachusetts Institute of Technology, where he will have an opportunity to develop in students of engineering and science the social awareness and the concept of spiritual values which must undergird our future democracy.

* * *

And So Forth

Methodist churches in the city are planning a $1,250,000 building program.

B. D. Watchler, treasurer of the Cleveland Baptist association, was instantly killed recently when his automobile was struck head-on by another car attempting to pass a truck on a hill.

Rabbis Barnett Brickner and Rudolph Rosenthal have represented Judaism on missions abroad during the past year. Rabbi Brickner traveled extensively in connection with the work of Jewish chaplains.

Harold Cooke Phillips, pastor of First Baptist Church, will give the Lyman Beecher lectures on preaching at Yale in the spring. D. R. SHARPE.

Sentence Editor for Paper's Anti-Clerical Cartoons

The editor of an anti-clerical Italian weekly which published cartoons held to "slander" the Roman Catholic clergy was sentenced on Dec. 23 to two years of hard labor. The court which sentenced him warned that hereafter all "offenses" against the clergy would be severely punished as violations of the Vatican-Italian concordat which bans publication in Rome of newspapers attacking the Roman Catholic Church or the pope.

Leaders Retire At Year's End

Three Prominent Churchmen Quit Active Service—Public Letter Asks that Conscription Be Ended Now

NEW YORK, Jan. 4.—With the close of the year, three of this city's prominent church leaders retired from active service. They were Episcopal Presiding Bishop Henry St. George Tucker; William T. Manning, bishop of the Episcopal diocese of New York; and Walton H. Greever, secretary of the United Lutheran Church of America. In his farewell sermon preached at St. Bartholomew's Church, Bishop Tucker said: "This particular New Year is comparable to the time when our Lord undertook his advent into human life. It marks the end of an old era and the beginning of a new. Christ came to change a religion of outward forms to one of inner stimulation and control, to substitute a religion of love for a religion of rewards and punishments, and to change a national religion into a world-wide one." In his final sermon, Bishop Manning warned against the "sinister power of Communist materialism" and advised faithful adherence to the teachings of the Prayer Book in "this time of tragic spiritual and moral uncertainty and confusion." Mr. Greever has been secretary of his denomination for 15 years and a Lutheran minister for half a century.

* * *

Letter Demands End Of Conscription

A group of 20 Christian leaders this week issued a vigorous letter demanding that the country "break with conscription now." It notes that one of the first acts of the new Congress will be to consider the extension of Selective Service or the introduction of legislation for permanent peacetime conscription, and warns that this will be an integral part of a consistent pattern of competitive power developing throughout the world. "This pattern must not be allowed to develop further," declare the signers of the statement. "We who recognize the drift toward World War III have the responsibility to take action individually and collectively to try to stop it. We have it within our power to attack one major aspect of this problem—conscription." The 20 leaders intend to return their draft credentials to President Truman in a public demonstration and urge others to do the same. "It is not too late for an honest man to rebel," they say.

* * *

Committee on Amnesty Holds Protest Parade

Parading on Christmas Day before prominent Fifth avenue churches, 58 members of the Committee for Amnesty gave out pamphlets to worshipers, urging a Christmas amnesty proclamation for conscientious objectors by President Truman. A. J. Muste said that the President "should restore civil rights to some 6,000 conscientious objectors to World War II, of whom about 662 are still in prison." Later in the day Dr. Muste praised the President's appointment of an amnesty board to consider the cases of c. o.'s as "an act of 'good will toward men.'" At the same time he deplored the fact that any c.o.'s should remain in prison on Christmas Day, and urged Attorney General Tom C. Clark to free all these men by Dec. 31.

* * *

Tensions Bring About Racial Clashes

The mayor's committee on unity this week presented a study which it has made of racial tension on the upper west side of the city, where 31,000 children have been involved in racial or religious conflicts, most of them serious. The report indicates, however, that despite the great amount of potential tension there is a "surprisingly high" number of friendly social contacts between members of the different groups in the community. Of the 300,000 persons living in the area, one-fourth are Negroes. Of the white population, 34 per cent is Jewish, 29 per cent Catholic and 10 per cent Protestant. Negroes in the area have the lowest standard of living, and one of the causes for tension is the fact that they receive less value for the rents they have to pay. To remedy the situation, the report suggests new recreational centers and a campaign of intercultural education.

* * *

Urban League Leader Urges 'Grass Roots' Effort

In a statement on interracial tensions, Lester B. Granger, executive secretary of the Urban League, urges "less talk and more grass roots work" as a solution of the problem. He attributes much community conflict to "excitable elements which seek to lead without knowing what to work toward" and declares: "If we want to keep the Communists from leading these people, we must teach them to lead themselves." Dr. Granger reports that whereas the league had feared that 1,000,000 Negroes would be unemployed in 1946, the number actually was only 600,000. Great gains were made by Negro and other minority groups in the white-collar field of employment. Telephone companies in New York and New Jersey added 600 Negro switchboard operators and office workers to their forces during the year, Dr. Granger said, but he pointed out that the resulting ratio of one Negro to 100 white workers is not enough.

* * *

And So Forth

A letter signed by 78 prominent leaders and asking that immigration restrictions be lifted in order to admit 100,000 displaced persons to this country has been addressed to President Truman by the American Committee for the Protection of the Foreign Born.

Second Presbyterian Church, Manhattan, is celebrating its 190th anniversary.

Charles Kendall Gilbert, suffragan bishop of the Episcopal diocese of New York, has been appointed bishop-in-charge to serve until Jan. 28, when a special convention will be held to elect a successor to Bishop Manning. J. HENRY CARPENTER.

German P.O.W.'s Restore English Church

Six German prisoners of war held in England and ineligible because of their officers' status for labor projects volunteered their services to restore the churchyard where George Eliot is buried and to rebuild the church in which the novelist was christened, Religious News Service reports. The original structure was destroyed during an air raid in 1942.

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Divorce Sales of Liquor and Food

North Dakota Law, Now Being Appealed, Is a Significant Move—Minnesota Drys Propose Similar Attack

MINNEAPOLIS, Jan. 2.—Minnesotans are watching with interest the court battle now going on in North Dakota over a measure passed by the voters of that state in November, which, if found constitutional, will divorce the sale of liquor and beer from the sale of food and almost anything else. The united temperance movement of North Dakota, aided by Protestant clergy and lay people, pushed through the measure under the state's initiative and referendum procedure. It won by a scant margin of 3,500 votes. The effect will be to quarantine liquor and, according to one minister, "take away the mistaken air of respectability" given liquor through its association with the sale of food. Needless to say, North Dakota liquor dealers who have large amounts of money invested in restaurant bars are not happy over passage of the bill. They lost the first round in their court battle to have the act declared unconstitutional and have appealed to the state supreme court. A Minneapolis newspaper referred to what the North Dakota drys are doing as "the most significant attack on liquor undertaken in any state since repeal of prohibition." Meanwhile, in Minnesota the united temperance movement has decided to ask the state legislature to enact a similar law. Minnesota drys also want to levy a $2,000,000 annual assessment on the liquor traffic to be used for the care and rehabilitation of alcoholics and to repeal present legislation which permits doctors, dentists and veterinarians to prescribe liquor in dry counties.

* * *

Labor Unions Protesting Restrictive Covenants

A boycott of all residential construction on lots in Minneapolis covered by racial or religious restrictions has been recommended by the business agents of the city's A. F. of L. unions. Whether this device against discrimination will be used is to be decided by the central labor union of Minneapolis. The business agents' board proposed the boycott after it heard a report that three Jewish war veterans were denied lots in a new subdivision under a broadly interpreted clause barring "non-Caucasians." The president of the real estate firm developing the addition attempted to defend the action by pointing out that "there hasn't been an addition opened in Minneapolis in the last 20 years that didn't include such a clause." The effect has been to prohibit real estate sales to Negroes and Orientals as well as to Jews. The president of the city's board of realtors termed the situation "unfortunate," but said that until the attitude of buyers changes there probably will be restrictive clauses in all new projects. Present Minnesota statute forbids written agreements barring persons from housing for religious reasons, but that does not include oral agreements or written restrictions based on race. Praising the business agents' action, Samuel L. Scheiner, executive secretary of the Minnesota Jewish council, said that if the boycott is approved it will "teach the real estate companies that if they discriminate they can't get workers."

* * *

Niemöller Comes to Twin Cities

Pastor Martin Niemöller gave eloquent testimony to the need of a Christian fellowship rising above denominational barriers when he spoke four times in the Twin Cities recently. His imprisonment, he said, had led him to see that "Jesus Christ is greater than our creeds" and that "above all our denominations there is a church universal." "Eight years in prison was not too high a price to pay for that realization," he told 2,500 persons at a service in the St. Paul municipal auditorium sponsored by the local council of churches. At a luncheon attended by more than 250 Protestant clergymen of the Twin Cities, Pastor Niemöller declared that after the Christian unity effected in Germany during the war, it is not possible for people to go back to their old denominational ties. "The real church of Jesus Christ," he said, "lies not in organization, but is present when the word of Jesus Christ by his own presence in it and by his spirit comes to life and makes up a union. . . . I think I am doomed to stick to my own creed, but I have come to know that the world is badly in need of the Christian church acting as a whole and not stressing differences." The Minneapolis church federation sponsored an address by Pastor Niemöller at Central Lutheran Church, which was heard by 3,000 persons. Later he spoke to the student body of Augsburg Theological Seminary in the same city. Mrs. Niemöller addressed the St. Paul and Minneapolis councils of churchwomen.

* * *

And So Forth

St. Paul teachers have voted to suspend their strike which kept the city's 77 public schools closed for five weeks. Their action came after the city charter commission agreed to submit to voters an amendment which, if adopted, will increase the funds available for education and separate them from other municipal revenues. Earlier, the city council had granted teachers a new salary schedule.

A year of evangelism which will seek to strengthen the Christian life of members of the Evangelical Lutheran Church was launched by the denomination Jan. 1.

Worshipers at an ecumenical service sponsored by the Minneapolis church federation at the Episcopal Cathedral Church of St. Mark were advised that America's danger is a new isolationism which will write off Europe as hopeless. The warning came from Clifford Ansgar Nelson, St. Paul pastor and commissioner to Europe from the American section of the Lutheran World Federation.

Japanese-Americans of the Twin Cities held a Christmas service at the Episcopal Cathedral Church of St. Mark. The offering went to war sufferers in Japan through the Kagawa 30th anniversary fund.

A plane purchased by the Hospitality House of Minneapolis for use in its youth work throughout the upper midwest was taken inside First Baptist Church here for dedication. The center, which serves civilian youth and service men, is maintained

by the Christian business men's committee of Minneapolis.

C. A. Wendell, 80-year-old pastor of Grace Lutheran Church adjoining the University of Minnesota campus, was honored recently at a city-wide testimonial luncheon. Dr. Wendell is retiring next month after 32 years at Grace, during which he has helped many students reconcile their thinking on science and religion.

WILLMAR L. THORKELSON.

Can Secure Copy of Magazine's Issue on Race

The Federal Council of Churches announces that it has made arrangements with *Survey Graphic*, the magazine of social problems, to supply church groups with copies of the Jan. 15 issue on racial segregation at a special rate. The special issue is entitled "Segregation, Color Pattern from the Past—the Struggle to Wipe It Out." Church groups may obtain copies at 35 cents each instead of at the list price of 60 cents. Orders should be sent to the *Survey Graphic* at 112 East 19th St., New York 3.

Pacifist Lawyer Admitted To California Bar

The refusal of a subcommittee of California bar examiners to admit Orvel Etter, a religious pacifist, has been "rescinded, canceled and annulled," according to a report by the American Civil Liberties Union, whose northern California branch intervened in the lawyer's behalf. The reversal was based in part on the Supreme Court decision of last April in the case of James Girouard, which held that a pacifist who refuses to bear arms is eligible for citizenship and may take the oath to "support and defend" the United States.

Protest Campaign Against Witnesses

Canadian Churches Point out that Civil Rights of Sect Members Are Being Violated in Quebec Arrests

MONTREAL, Dec. 30.—The province of Quebec has been stirred by a storm of protest over the campaign which Premier Maurice Duplessis has been conducting against Jehovah's Witnesses. He ordered wholesale arrests of Witnesses for distributing a pamphlet entitled *Quebec's Burning Hate for God and Christ and Freedom Is the Shame of All Canada*, which attacked the Roman Catholic Church, charged Catholic domination of Quebec courts and gave instances of alleged persecution, organized mob attacks and imprisonment. A million copies were printed in English, 500,000 in French and 75,000 in Ukrainian. During the past two years, some 800 Witnesses have been brought into Montreal courts accused of peddling literature without a city license. During the recent campaign, they have been charged with conspiracy and seditious libel, more serious offenses. Prof. Damien Jasmin of the University of Montreal's department of philosophy testified in court that the pamphlet is "seditious and libelous." In return, the Witnesses filed suit against the city of Montreal for depriving them of the constitutional right of freedom of worship.

* * *

Churches Protest Persecution

Climax of the campaign came when Premier Duplessis canceled the liquor license of a Montreal restaurant owner, Frank Roncarelli, because he had repeatedly provided bail for Witnesses. Bishop John Dixon of Montreal wrote to the premier on behalf of Church of England members, stating: "We have no sympathy with the religious views of the Jehovah's Witnesses, but we do urge most strongly that in the provincial enforcement of law and order there should not be even a suspicion of any infringement of the individual's civil and religious liberties." A group of United Church ministers made public their written protest. The *Canadian Register*, English language organ of the Roman Catholic Church, asserted editorially: "Although we agree with Mr. Duplessis's general aim [to restrain the activities of the Witnesses of Jehovah] we disagree most strongly with the methods he has adopted to achieve that aim. Two wrongs don't make a right and we do not like to see the legal and administrative machinery of our province forced to serve the purpose of retaliation in kind."

* * *

Canadian Production Soars

Canadian workers lost more than $24,000,000 in wages through strikes in 1946, it is estimated by government officials. This is about one-fourth as much per capita as was lost in the United States, and does not include loss to non-strikers from shutdowns or slowdowns. With nearly 5,000,000 Canadians gainfully employed, production in the next few months should reach an all-time record. The national income is higher than ever before in history.

* * *

United Church Seeks Better Hospital Chaplaincy

Dissatisfaction with the chaplaincy in the many hospitals, homes and other charitable

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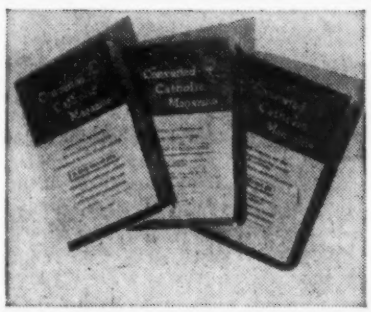

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institutions in Montreal was expressed by the Montreal presbytery of the United Church of Canada at its December meeting here. A committee report recommended temporary appointment of eight ministers as chaplains to 33 institutions. The committee will continue its investigations and present a fuller statement to a special meeting of the presbytery to be called within a month or so. In reporting on the meeting of the General Council, L. H. Fisher declared that there seems to be a feeling among lay commissioners that they are the church while the ministry is a thing apart. He suggested that laymen should understand that they are only a part of the church.

* * *

Protestant Schools Face Curtailment

Closing of certain Protestant schools in Montreal and transportation of pupils to other schools may be necessary because of the critical teacher shortage, it was announced at a recent meeting of the Protestant central school board. In the country, the day of the old red schoolhouse is rapidly passing as consolidated schools and centralized administration take over. There are now only 277 rural Protestant schools in the province of Quebec, as compared to 460 in 1930. Motor buses and snowmobiles carry the children to larger school centers, where it is possible to put one teacher in charge of each class. The number of male teachers has been increased to 19 per cent. Some 20 rural schools are closed for lack of teachers, and 186 persons are teaching under special permits.

* * *

And So Forth

Canon John James Willis, rector of Hudson and Como, has retired after 46 years in the active ministry. Charles Gordon Boyd is going from Perth, Ont., to accept a call to St. Paul's Presbyterian Church, Peterboro. The clerk of Glengarry presbytery, Robertson Millar, was recently inducted as minister of the Presbyterian Church, Martintown, Ont. Norman A. McMurray is moving from Danforth United Church, Toronto, to Wesley United Church here, where he succeeds B. B. Brown, who is retiring after 22 years as minister.

The Canadian Legion is still pressing for the construction of 800 more houses for veterans in the Montreal area.

Student veterans at Canadian universities are asking for an increase of the monthly maintenance allowance given by the government, which is $60 for a single man. They claim that it is not adequate to meet the present cost of living. In one division of Sir George Williams College, which is operated by the Y.M.C.A., 12 per cent of the students left during the school term, presumably for financial reasons.

Fred Rose, Labor-Progressive member of Parliament, has lost his appeal against the sentence given him last June on a charge of conspiracy in connection with the Russian espionage investigation. He will serve six years in prison, and it is likely that his seat in the House of Commons will be declared vacant.

The *Montreal Churchman*, official organ of the Anglican diocese of Montreal, ceased publication this month with issue No. 12 of Vol. 34. DeCourcy H. Rayner.

Churches Present Gift To Jewish Children

A Christmas gift of $10,000 was presented by the Congregational Churches to the Children to Palestine Committee, an organization which rescues Jewish orphans from European concentration camps.

Niemoeller Stirs Utica Audiences

German Pastor Says that Faith Which Sustained Him in Dachau Is the Answer to the Cry for Peace

Syracuse, N. Y., Dec. 31.—Two great congregations heard Martin Niemöller speak last Sunday in Central Methodist Church, Utica, and were profoundly stirred by his message of a faith which sustained him during eight years of imprisonment and which he declares is the only power that can save the world today. Basing his address on the story of the Good Shepherd, he described the way in which the attack of the wolf revealed the hirelings in the German churches and forced the sheep to gather more closely around the Shepherd. The high point of the address was the description of a Christmas Eve in the Dachau prison when he was invited to administer the Lord's Supper to six fellow prisoners who were enemies of his country—a former Dutch minister of war, a British colonel, a Yugoslav diplomat, a Macedonian journalist and two Norwegian shipowners. Then he said: "Today all the world is looking for peace. Where is it to be found? Look into cell number 34 in Dachau on Christmas Eve of 1944. It is there." Pastor Niemöller is scheduled to speak in Schenectady on Feb. 21 at the opening session of the state youth conference.

* * *

Expand Training for Rural Ministry

Auburn and Union theological seminaries, in cooperation with Cornell University and the Rural Church Institute, are perfecting plans for a summer training project for students preparing for the rural ministry. Plans call for a period of training lasting at least 12 weeks, of which 6 will be spent studying rural sociology and related subjects at Cornell. The other 6-week period, as well as all week ends, will be given over to supervised field work among rural churches within 35 miles of Ithaca. Money to finance the project will be furnished by the Auburn Seminary Foundation, whose directors desire to make it of greater service to country churches in upstate New York. Other seminaries are expected to cooperate by providing scholarships and students. The project will be supervised by Ralph L. Williamson, director of the Rural Church Institute, which also serves as the rural department of the state council of churches.

* * *

Cornell to Have New Religious Center

Barnes Hall, which has been the center of religious activities on the Cornell University campus for over half a century, is to be replaced with a new building which will be erected on the same site at a cost of nearly $1,000,000. John R. Mott, whose vision and initiative were responsible for the present building, has expressed an interest in helping to secure a new structure which will mean as much to Cornell in the next 50 years as has Barnes Hall during the past 50. Summit House on the edge of

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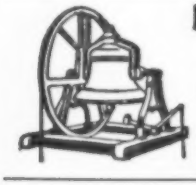

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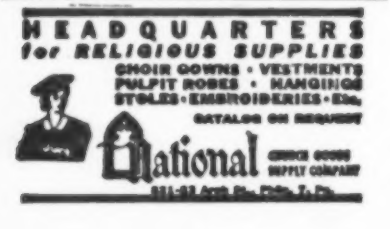

the campus, a former dormitory of Cascadilla School, which has been defunct for many years, has been purchased by the Board of Foreign Missions of the Presbyterian Church, U.S.A. It can accommodate 100 people and is now being renovated and equipped for use as a residence for foreign missionaries studying at Cornell and for other purposes in cooperation with the Westminster Foundation.

* * *

Tabernacle Will Use Radio Station

Preliminary agreements have been reached which will probably soon result in a final settlement of the six-year controversy between Churchill Tabernacle in Buffalo and the Buffalo Broadcasting Corporation over the tabernacle's right to use station WKBW ("Well Known Bible Witness"). It is expected that the tabernacle will obtain complete control of the station in return for the payment of $375,000. The contract must be approved by the Federal Communications Commission. The tabernacle broadcast over WKBW last Sunday for the first time since March 1946.

* * *

Push Canonization of Indian Maid

Catholic leaders have inaugurated a movement to canonize Kateri Tekakwitha, an Iroquois Indian girl who was born in 1656 at Auriesville in the Mohawk valley. If the tribute of sainthood is granted, she will become the first American-born saint. Evidence of two miracles has been secured and all the papers in the case are reported to have been filed months ago. One of the reports describes her religious austerities as follows: "She felt it natural that she should suffer, so natural that she went out of her way to seek suffering and to experience it even to excess. The torture her tribesmen inflicted on captive enemies she inflicted on herself. She even branded herself with hot irons and walked barefoot in the snow telling her beads."

* * *

And So Forth

The report of Perry B. Duryea, state conservation commissioner, indicates that many sportsmen are poor sports. A total of 1,195 cases involving violation of game laws were settled between Oct. 1 and Dec. 6, the largest number on record for a similar period of time. Mr. Duryea says hunting in the state is doomed unless sportsmanship can be lifted to a higher level.

The state Grange in its annual convention at Saratoga Springs urged a 50 per cent reduction in federal grain allotments for use in alcoholic beverages on the ground that the grain is needed to feed livestock. Another resolution recorded the farmers' opposition to any government-ordered destruction of farm produce as a step toward regulating prices.

WALTER D. CAVERT.

Hood River Pastor Spreads Doctrine of Tolerance

It takes two hours each day for W. Sherman Burgoyne, pastor of the Asbury Methodist Church, Hood River, Ore., to answer the letters which arrive praising his stand against the local American Legion in its campaign to prevent returning Japanese-Americans from assuming their old places in the community. The letters are the result of the appearance in several national magazines of articles telling the story of the pastor's successful leadership of community efforts to maintain real democracy in the treatment of the former evacuees. Mr. Burgoyne points out to each person who writes him that discrimination, hatred and injustice are not isolated phenomena, and that at any time they may appear in relation to other minorities in the writer's own community.

Rural Churches Present Television Program

What was perhaps the first rural church television program ever given in this country was broadcast recently over station WGRB, Ithaca, N. Y. Sponsored by the rural department of the New York state council of churches and the Rural Church Institute, it was presented by a group of rural church people living near the city. It consisted of a dramatization of Millet's painting, "The Angelus." Participating were two farmers, a village housewife and a high school boy.

Northern Baptists Launch Evangelism Crusade

The Northern Baptist Convention has announced a nation-wide crusade of evangelism to be conducted jointly by all the departments, boards and societies of the convention during the coming year. The drive will be the first phase of a larger crusade which in succeeding years will stress world missions, stewardship, Christian teaching and Christian social progress. It will be formally launched at the annual meeting of the denomination in May. Sidney W. Powell, pastor of First Baptist Church, St. Paul, Minn., has been ap-

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pointed general chairman of the crusade. G. Pitt Beers, executive secretary of the American Baptist Home Mission Society, will serve as national director. Local, state and national committees are being organized. The convention reports that its drive for $14,000,000 for world relief, reconstruction and missionary advance is "moving along in amazing style."

The Church Roll

George E. Haynes, who is retiring as secretary of the department of race relations of the Federal Council of Churches, will set out in January for an eight-month trip to Africa to study Y.M.C.A. work and investigate possible future expansion of the organization on that continent, Religious News Service reports. His trip is being sponsored by the World's Committee for the Y.M.C.A.

G. Merrill Lenox, for the past six years associate director of the ministers' and missionaries' benefit board of the Northern Baptist Convention, has accepted an appointment as executive secretary of the Detroit council of churches. He succeeds T. T. Brumbaugh, now with the Committee to establish a Christian University in Japan.

Four students have left to join Constance Stuart White as United States representatives at the newly founded Ecumenical Institute sponsored by the World Council of Churches at Celigny, near Geneva. They are Pitt Sawyer Milland of Cambridge, Mass., a student at General Theological Seminary (Episcopal) and for three years a volunteer with the American Field Service; Virginia C. Markham of Oconomowoc, Wis., a student at Union Theological Seminary, New York; William Hawley Clark, pastor of St. Paul's Episcopal Church, Flint, Mich., and Mrs. Clark.

Religious leaders so far announced for the faculty of the Ecumenical Institute during the term beginning in January are Reinhold Niebuhr, S. Rizzo of Brazil, Nils Ehrenström of Sweden, George Florovsky of the Russian Orthodox Theological Seminary at Paris, Adolf Keller of the universities of Zurich and Geneva, Suzanne de Dietrich of the Netherlands, Hans Hoekendijk of Indonesia, Stewart Herman and W. A. Visser 't Hooft of the World Council of Churches, and Erik Wolff. The theme for the course is "The Renewal of the Church."

Recent deaths in the field of religion: Arthur Conover Thomson, retired bishop of the Southern Virginia (Episcopal) diocese, on Dec. 19. . . . Thomas Yeoman Williams, Congregational minister and specialist in labor relations, managing director of the League for Industrial Rights from 1925 until its dissolution in 1940, and financial director of the World Council of Churches, on Nov. 30, at the age of 62. . . . William A. Beardsley, rector emeritus of St. Thomas Episcopal Church, New Haven, Conn., and prominent in Connecticut diocesan affairs, on Dec. 28, at the age of 81. . . . George Whitefield Mead, a Presbyterian minister for 52 years and formerly professor at Berea and Tusculum colleges, in Asheville, N. C., on Dec. 18. . . . Thomas J. Sanders, United Brethren minister and formerly president of Otterbein College, Westerville, Ohio, on Dec. 26, at the age of 91. . . . Paul Shinji Sasaki, presiding bishop of the Episcopal

Church in Japan, on Dec. 21, at the age of 61. Bishop Sasaki was the first Japanese to head the mid-Japan diocese, which had long been a Canadian mission. He had been ill since early 1945, when he was imprisoned by the secret police in an effort to persuade him to renounce his faith. . . . Warren T. Powell, director of student counseling and religious activities at Boston University, on Dec. 28, at the age of 62. . . . Mrs. Ellen E. Cary, for 42 years a Congregational missionary to Japan, widely known for her work among women and children in that country, on Dec. 26. After their retirement in 1920, Mrs. Cary and her husband worked among Japanese in Utah and California; she returned to Japan upon his death in 1932 and stayed for six years.

For Overseas Relief

The following contributions will be forwarded to Church World Service for relief work under church auspices in Europe and Asia:

Ladies' Social Circle, First Presbyterian Church, Blairstown, Iowa	$ 12.50
Florence Hague, Lynchburg, Va.	25.00
Anonymous, Balboa Heights, Canal Zone	5.00
Anonymous, Chicago	10.00
S. M. Smith, Oak Park, Ill.	10.00
Circle of Light, Watertown, S. D.	17.50
	$80.00
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Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Blue Skies (Par.) Fred Astaire, Joan Caulfield, Bing Crosby. *Musical.* On the credit side, dozens of Irving Berlin tunes, some in new arrangements; delightful Astaire dances. On the debit side, an *incredibly silly story* about a singer whose husband's habit of buying and selling nightclubs in rapid succession annoys her to the point of divorce; emphasis on gay drinking places; and a few episodes in regrettably poor taste. M, Y

Operation Underground (Telenews) *Documentary* shot clandestinely by French underground cameramen, showing rescue of downed Allied airmen, their channeling back to England under very eyes of German troops. An *unpretentious* film, notable as historical record made under great difficulty. M, Y

The Razor's Edge (Fox) Anne Baxter, Herbert Marshall, Tyrone Power, Gene Tierney, Clifton Webb. *Drama* about the search for a satisfying philosophy by a young socialite who on his return from World War I finds the interests of his friends palling. A *faithful* filming of the Maugham novel, its philosophy simplified and seeming rather snobbish, interpreted effectively by able cast. M

The Show-off (MGM) Marjorie Main, Marilyn Maxwell, Red Skelton. *Comedy* about an obnoxiously overconfident young man whose brash ventures, pretensions beyond his means and state in life, constantly wreak domestic havoc, are in the end apparent to everyone but himself. *Spontaneously done,* this farce in its presentation of character goes beyond the province of the usual film of its kind. M, Y, C

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Boys' Ranch, Courage of Lassie, Gallant Journey, The Green Years, Henry V, Holiday in Mexico, Make Mine Music, Margie, Marie Louise, Sister Kenny, Toscanini in "The Hymn to the Nations." *For Mature Audiences:* Angel on My Shoulder, The Best Years of Our Lives, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, The Last Chance, My Darling Clementine, Notorious Gentleman, The Searching Wind, Somewhere in the Night, A Walk in the Sun.

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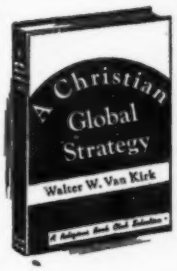

A reviewer remarked that "one should have the New Testament at his elbow as he reads this book"; for he would then see that the global strategy of Christian conquest here called for is but a belated recognition of the faith and the strategy of the early Christians. *Now*—to demonstrate "the authentic character of the world-embracing plans of Jesus for the spiritual regeneration not of a race or a nation or a group of nations, but of the whole inhabited world." It can now be seen whether Christians of today take Christ's world evangel seriously.

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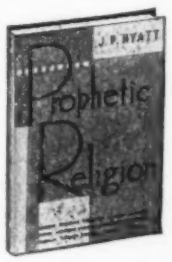

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